

BF
866
4919
V.4
1902
NMAH

"MATRIMONY."

"The Psychological Telegraph Company"

"Major and Minor Keys of the Human Mind."

OUR
MOTTO
E PLURIBUS
UNUM

HUMAN FACULTY

THE
STEPPING
STONES
TO
SUCCESS

VOL. 4.

CHICAGO, ILL., JAN. 5, 1902.

No. 1.

Leading Articles

INDIVIDUALITY
FORM
SIZE
COLOR
EVENTUALITY
TIME
TUNE
NUMBER
ORDER
WEIGHT
COMPARISON
SPIRITUALITY
HOPE
APPROBATIVENESS
SELF-ESTEEM
FIRMNESS
CONSCIENTIOUSNESS
CONTINUITY
INHABITIVENESS
FRIENDSHIP
CONJUGALITY

PRICE
10¢

The Psychological Telegraph Co.	2
Mental Faculties	6
Temperment	8
Masculinity	9
Instinct	11
Major and Minor Keys of the Human Mind	12
Matrimony	14
The Doctor	16
Perception	18

PARENTAL LOVE
CAUSALITY
IDEALITY
HUMAN NATURE
VITATIVENESS
COMBATIVENESS
DESTRUCTIVENESS
SECRETIVENESS
CAUTIONSNESS
ALIMENTIVENESS
ACQUISITIVENESS
BENEVOLENCE
VENERATION
AMATIVENESS
SUBLIMITY
IMITATION
SUAVITY
MIRTHFULNESS
CONSTRUCTIVENESS
LANGUAGE
LOCALITY

\$1.00
A YEAR

SMITHSONIAN

NOV 30 1987

LIBRARIES

L. A. VAUGHT EDITOR AND PUBLISHER,
INTER OCEAN BLDG. CHICAGO

WESTERN NEWS COMPANY, Chicago, General Agents

MY EXPERIENCES IN THE SERVICE OF THE PSYCHOLOGICAL TELEGRAPH COMPANY.

[Commenced in the October (1901) Number.]

Telegram:

"Under the dictation of Mr. Destructiveness and the influence your telegrams have had on us, we have agreed to injure the reputation of the lady Self-esteem and to alienate the affections in the Fame station Pres. for her. I have at last received all the telegraphic data from our friends Mirthfulness, Language, Constructiveness, Secretiveness, Destructiveness and yourself, and my plan of revenge is this: We shall write a secret letter calculated to belittle lady Self-esteem in the estimation of the Pres. at the Fame station. The letter is to be of the following wording: 'Mr. Pres. at the Fame station.

"Dear Sir:

"The lady Self-esteem, favored by your honored attention, told a number of people last night that she does not care for you because you are a silly little dude, and because you had behaved like a fool in a dance-hall a week ago, where, according to her statement you had boasted of your personal appearance, and, generally, had made a laughing-stock of yourself. She said that you are a fop; that you have no more brain than an oyster, and that you think of nothing else than your plug-hat, your cane and your patent-leather shoes, etc. She has disgraced you, and has made hundreds of enemies for herself, as you will, probably, soon know. She will not be admitted to fashionable circles anymore. Save your reputation in time by not associating yourself with this unworthy and haughty lady. From

"A FASHIONABLE FRIEND.

"Besides, we have, in connection with Mr. Form, planned to have cartoon of caricatures made of lady Self-esteem and of the Pres. at the Fame station, on which cartoons the Pres. shall, in a sweating condition, be made to push lady Self-esteem in a wheelbarrow, while she will be made to carry his dudish cane, his silk-hat and his patent-leather shoes. On the back of the Pres. will, also, appear a card with the inscription 'The Fame station Pres. on a ramble of courtship.' This cartoon will be nailed up during the quiet hours of the night over the whole city, which work will be executed by the 'Revenging Angel,' Mr. Destructiveness, who is, even now, very eager to have the opportunity to do the work. This, of course, will enrage the Pres. to such an extent that he will leave the city for good, at which time you and Miss Conjugality can go along with him to another city, and, at the same time lady Self-esteem will be depopularized according to the wish of yourself and Mr. Destructiveness. It does, according to telegrams received from the Moral and the Philanthropic stations, seem cruel and unjust to drag the dudish Pres. into this cartoon, but since you think that it is essential to humble the gentleman a little so that he may cling to you in a true manner afterward, and since Mr. Destructiveness is the most powerful man in the capital, the appeals made in the telegrams received from Conscientiousness and Benevolence have had but little influence on our mutual decision. From your true friend, and, in this case, depopularizing planner, Causality.

Logical Station, Nov. 9th, 1901."

This revenging plan was sent to every station of the capital, and was read and interpreted in every station. The

people at the Fame station gloried in this, as they called it, "excellent plan of depopularizing the lady Self-esteem." Considerable of telegraphing was heard from the Philanthropic, the Moral, the Prudential and the Regnal stations, but it was rather inaudible and hence could not be heard and interpreted. I could, however, hear such words from the rapping instruments as, "It is wrong," "It is cruel," "It is low, ignoble and unmanly," "It is dangerous," etc., but these feeble telegrams were not duly heeded, heard nor interpreted, and this because the telegraphing apparatus, at these stations, was in a defective condition. I noticed a personal peculiarity about the people residing at the Fame station in receiving telegrams containing public approval, commendation and praise for any of their sayings and doings, and it was this, they would lift the upper lip to such an extent as to expose the teeth. Therefore, in some way, the telegraphic apparatus had direct communication with the upper lip, which peculiarity can be seen in the accompanying picture:



The Moral, the Regnal and the Philanthropic stations being defective in their telegraphing, and having to do with morality, nobility and with the happiness of mankind, the business transactions over the whole plant, in the way of telegraphing, were in a disordered, corrupt and depraved condition. Illegality, fraud, revenge, injustice, vanity, display, flattery, lying, flirtation, dissipation and self-abuse were the distinguishing characteristics prevailing at the capital. There was nothing but ostentation, excitement, impatience and unrest at the whole plant; nothing but a worshipping of fashion, of money and of splendor; a mania for wealth and for property and a passion for popularity and fame. The word *Popularity* was seen at the Fame station everywhere, stuck up on the walls, pasted on the telegraphic instruments and inscribed in large letters over the entrance of the station. *Popularity, distinction, commendation and ambition* were spoken of at all times, and especially in a fashionable, in a commercial, and in a sexual or passional-

love sense. They wanted money, not for the real value or utility of the same, but for the purpose of display, of gaining fame and popularity and of appearing before the world as being distinguished in popular and commercial directions. Their so-called love, was not of an elevated nature, was not for the purpose of uniting in the bonds of a holy and sacred love-union, nor for the purpose of ennobling the matrimonial relation, but rather for the purpose of becoming popular among the opposite sex. Stimulated by the telegrams received from the Creative station, they would manufacture sexual flattery by the wholesale, and send their declarations of love (?) to the most distant portions of the globe, only for the purpose of gaining recognition and of gaining another admirer, another "heart" to worship at the shrine of popularity in a passion sense. They wanted to be loved, to be admired, to be honored and esteemed in preference to anybody else, yet they did not, could not, love in return; they only said that they loved, and this for the purpose of evoking popular admiration among the opposite sex. And how they did dress up; how they did study the latest Parisian cuts, the newest and most fashionable designs in the way of dress, and the most popular customs, remarks and uses when dressing up for some fashionable party, dress ball or assembly! Fame, fame, nothing but fame, did these nervous, sensitive, overworked and restless people think about! Fame, in wealth, in dress, in appearance, in manner, in beauty, in station, in love, and in everything, was their constant watchword, and how they would flatter other people in order to gain their object—FAME, PRAISE, POPULARITY, ADMIRATION, etc.! They were ever fishing for praise; ever ready to knock at every door for laudation, and ever ready to inhale the fumes of commendation, admiration and popular recognition. They thought of nothing else; they worked for nothing else, and they dreamt of nothing than distinction, fame and fashion. They had no virtue, no honesty, no accomplishments, no ability, no birth, no learning, no moral worth, no character, no intellectual merit, but were low-minded, simple, vain and stupid and were born in the slums of degradation; yet, they boasted of their virtue, they feigned professions of respect and friendship; they bragged of their learned ancestors, they spoke of their wealth, their honor, their celebrity, their accomplishments, etc., and always, in speaking about themselves, would give people to understand that they were the noble gentry or the cream of society, yet in spite of all this, they felt that they were the most lowly. This was, also, the reason why they boasted and plumed themselves so much. They felt the necessity of doing it.

They hungered for money at all times, and kept sending thousands of telegrams over to the Commercial station, one of which read as follows:

Telegram.
"Mr. Acquisitiveness at the Commercial station, Capital.
"You must exert yourself to the utmost in order to acquire money, property and valuables for us, so that we may be able to compete with the most fashionable in a popular sense. We must have money in order to maintain our popularity and standing in the community. We will help you as much as we can by making ourselves to appear influential in a public sense, so that you may thus gain prestige among the plutocratic circles.

"Yours for monopolistic popularity and fashion,
"APPROBATIVENESS.

"Fame Station, Nov. 11th, 1901."

After this telegram had been sent I concluded to go down in the capital and take a look at the "Financier" or

"Banker," as he was sometimes called, and inspect this station, which, I had learned at the Fame station, was great as a commercial center, and, also, as a helper in acquiring means for all the stations in the capital, and especially for the Fame station in this special capital, which I for the time being inspected.

Arriving at the plutocratic center I saw a picture hanging at the entrance of the station, which had been designed by some other telegraphic inspectors, and on which Mr. Acquisitiveness was found sitting and counting his pecuniary gain in the way of money. On this picture can be found all of the forty-three stations, figuratively represented or symbolized. The "Banker" can be found immediately in front of the fox, which symbolizes the Reservative station. See engraving.



The symbolized picture of the forty-three stations of the capital, where the "Financier" (Acquisitiveness) is found in a sitting position counting his cash.

I had heard much about monopoly, banking, finance, negotiations, jobbing, brokership, peddling, plutocracy, traffic, the monetary market, usury, industry, forging, theft, burglary, charlatanry and sordid gain long before I entered into this station, but I could not form any adequate idea of the meaning of all these terms before I commenced my inspection of this station. Money, wealth and possession of property were the chief considerations of the people at this station. "How can I get rich?" "How can I become wealthy?" "How can I gain possession of land, of stock, of money, of property, of valuables?" and "How can I become mighty in worldly goods?" were questions asked everywhere in this station. These people loved money and gain. They hungered for it; they longed for it night and day; they speculated and they traded; they worked and they toiled, early and late, only to increase their wealth, their money and their estates. They measured every man's value by the amount of money or goods possessed by him. They

worshiped the "golden calf," and in hearing the name of some stranger, they continually kept asking: "How much is he worth?" "How much money does he have?" "Is he wealthy?" "How is his standing in a financial direction?" etc., and if they were told that he is poor in money and in worldly goods, but that he is rich in learning, in humanitarian sympathy, in morality, in intellectuality, in artistic ability, in love for progress and human evolution, etc., they would only sneer and say that that kind of wealth is the wealth of the beggar, the mendicant and the tramp. If they found out that the man's purse-strings were rather short, they were all through with him, excepting to use him in their employ as a means of increasing their wealth, in which case they would pay him as little as possible for his work. They were a wordly people in a mercenary sense, and cared for nothing else than POSSESSION of goods, money and valuables. Their greed for money was never appeased, but this passion, on the other hand, increased in

ratio to the increase of their wealth. They argued that wealth, rather than intelligence, education, learning and spirituality, gives power, elevation, influence, respectability and worth; that wealth will buy nobility, honor, influence and integrity, even if gained by illegality, intemperance and crime, and that "every man has his price." They had learned, also, that mankind will bend their knees and worship the golden calf of plutocracy and will excuse the millionaire in robbing his brother of his birthright. They hated beggars and those asking for contributions for some progressive movement, continually saying that they can not afford to give anything; that business is very quiet, and that times are very, very hard. They disliked all sorts of collectors, and especially legislators and reformers who were pouring out their eloquence in favor of justice and equity, and in favor of the laboring classes. They wanted to get wealthy capitalists, influential plutocrats and monopolistic magnates into the legislative halls for the pur-



*The plutocratic superintendent at the Commercial station
depositing money in his bank.*

pose of legislating in the favor of trust-companies, and in the favor of the people constituting the aristocracy of wealth. They would practice all manner of deception, misrepresentation, trickery, adulteration, dilution, theft and false financiering in order to increase their possession in monopolistic directions, and always hated to give up their cash for benevolent purposes. This was principally because the Moral and the Philanthropic stations were too weak, feeble and defective in their telegraphic currents and catenation of aparata, which condition caused the telegrams from these noble stations to be entirely unheeded.

The superintendent and directing operator, Mr. Acquisitiveness, at this station, had a very broad nose a little above the wings of the nostrils, a nose which has been called the "Jew-nose," or the commercial or mercenary nose. He was the personification of greed, and was governed by a sort of a wanting, holding, getting, grabbing and I-want-the-whole-world appearance. He was cupidity and avarice personified. In the very heart of the station he had, as he called it, an excellent bank, which superseded all other plutocratic abditories of the world, in which he would deposit and keep his sordid gains. Having a picture of this mammonistic gentleman, we insert the same for the benefit of the reader for the purpose of showing the exact spot of his bank. See cut.

This capitalistic and miserly gentleman would stay up at night after all other people had retired to their places of repose, and would, in a passion of plutocratic worship, in the stillness of the night, sit and talk to his money in the most eloquent and worshiping fashion, which nightly soliloquy would be something like the following:

"So, so! all safe! Come forth, my pretty sparklers,—
Come forth and feast my eyes! Be not afraid!
No keen-eyed agent of the government
Can see you here. They wanted me, forsooth,
To lend you at the lawful rate of usance,
For the state's needs. Ha, ha! my shining pets,
My yellow darling, my sweet golden circlets!
Too well I loved you to do that—and so
I pleaded poverty, and none could prove
My story was not true.
Ha! could they see
These bags of ducats, and that precious pile
Of ingots, and those bars of solid gold
Their eyes, methinks, would water. What a comfort
It is to see my moneys in a heap,
All safely lodged under my very roof!
Here's a fat bag—let me untie the mouth of it.
What eloquence! what beauty! what expression!
Could Cicero so plead? Could Helen look
One-half so charming."

Thus this penurious and avaricious gentleman would worship his cash and think of nothing else than his own greedy gratification. His body was bent or stooped; his walk was noiseless; the expression on his face eager and grasping, and his physiognomy pinched, cowardly, selfish and deceitful. Everything that he saw he would wish that it had been his, and with his eyes he would covet every article that came within his ocular vision. He was never satisfied with his accumulation, but his greed would grow in proportion to his accumulated millions. He was wealthy, but miserable; rich but greedy; well to do in worldly possession, but his soul was as barren, cold and frigid as the Siberian deserts.

The only telegrams that had any influence on him were those coming from the Fame, the Creative, the Prudential, the Dynamic, the Artistic and the Phrenoscopic stations; yet he did not care much to give up his cash to any great

extent, or to aid those telegraphic stations in their supplications for money. He was very nearly deaf to all financial pleadings, but would continually put his money into his secret bank.

After he had read the telegram sent to him from the Fame station, I began to watch him for the purpose of seeing what effect it would have upon him, and after having read it he placed himself at the telegraphic instrument and sent the following message:

Telegram.
"You are continually begging for money, although, you know that I am poor in money and in possession. This money-spending must be stopped. I can not tolerate it, unless, indeed, you can assure me of gain through popularization amongst plutocratic circles.

"Yours for plutocratic power,
"ACQUISITIVENESS."

"Commercial station, Nov. 11th, 1901."

(To be continued.)

OBJECT TEACHING.

The method of conveying knowledge by object teaching is an excellent one and one that should be adopted in every country. Children can always learn faster by seeing and by handling objects. O. S. Fowler understood and recommended this method of conveying knowledge in his "Human Science," in which book he writes: "Observation is the pedestal and vestibule of all education. * * * Sight is the great instructor. Seeing is believing. What children see they know. Object teaching is the true educational basis. Teaching things interests and educates. * * * Object teaching embodies the true educational principle and modus operandi. Its general adoption would both revolutionize existing methods and substitute the true educational base in place of present defective ones." The method of object teaching is becoming known more and more, and should, by right, be universal in its application in every school, college, seminary, university or academy. Students should not be tied down too much to the shackles of antiquity, nor be compelled to dig too much in the theoretical dust-heaps of musty books. The objects in the University of Nature should not be forgotten. Natural objects speak to the senses of children in a language more intelligible than that of abstract, theoretical and antiquated books. Every university should have all sorts of natural objects, both inside and outside, both living and dead, organic and inorganic, vegetable, mineral and animal, etc. After a person becomes acquainted with the mental faculties, he begins to understand WHY and WHERE our social, political and educational systems require reconstruction, and until he does understand the human mind, he is compelled to grope in the dark, to a great extent at least.

STOPS.

Stop saying you are tired.
Stop rehearsing your troubles.
Stop bothering about your neighbor's performances.
Stop minding anybody's business but your own, and nine times out of ten it is best to stop minding that.
Stop fussing. Stop nagging. Stop criticising, and for heaven's sakes, stop thinking of yourself as a fool, a good-for-nothing, or a sinner.—Eleanor Kirk's Idea.

MENTAL FACULTIES.

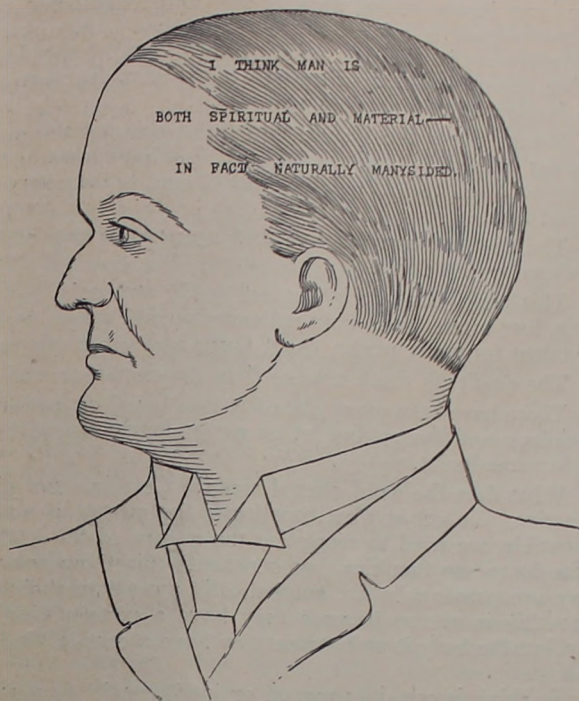
(Continued.)

(A series of articles commenced in August, 1901.)

The Cognitive faculties are seven in number; namely, Imitation, Human Nature, Suavity, Mirthfulness, Constructiveness, Comparison and Causality. These mental functionaries lead to the highest kind of intellection. They constitute the lamp of reason; the judges in the mental courthouse; the guides of the traveling soul; the thinkers and the philosophers; the interpreters, the inventors, the logicians and the investigators, in whatever line of action it may be. They enable us to compare, analyze, deduct, select, reject, theorize, plan, reason and philosophize. They qualify us to digest data, to consider the applicability of laws and of principles, to speculate, think, consider, contemplate, digest, resolve and conclude the advisability of anything, whether it be of a mental nature or of a physical, of a temporal or of a spiritual, of a scientific or of a philosophical, of a social or of a political, etc. They qualify us for abstract reasoning, for metaphysical theorization, for inductive and deductive thinking, for inferential conclusions, for ratiocinative illations, for dialectics, logics, science and philosophy, etc. They enable us to reason on truth and falsities, on laws and principles, on effects and causes, on results and consequences, on agencies and forces, on abstract conditions and on results and consequences and on natural phenomena, on actions and on motives, on manner and on conduct, on observations and on experiences, on sentiments and on wishes, on mental states and conditions, and on natural activities and operations, on possibilities and on agencies, on obstacles and on difficulties, on social problems, financial conditions, the relation of capital and labor, and on moral and spiritual philosophy. They incline us for all sorts of investigation. They prompt us to investigate right and wrong, justice and equality, good and evil, crime and punishment, duties and obligations, societies and institutions, government and statesmanship, science and art, history and literature, navigation and travel, materiality and immortality, life and death, health and disease, liberty and independence, statics and physics, architecture and construction, technics and mechanics, the sciences of the earth and those of the heavens, the minutest atom and the greatest celestial orb, the mind and the matter, etc. They make man a thinking being and incline him for all sorts of reasoning. They make him spying, tracing, introspective and reconnoitering; capable in spycraft and inquisitive generalship; able to read character and motives; qualified to train, teach, adapt, select, reject, describe, portray, diagnose and prognosticate whatever there may be in the world of living beings, and competent to study the cosmic universe in all its details of data, principles, laws and forces. They make him comical, merry, droll, fun-loving and witty. They incline him for the comic art, for humor and for caricature, for raillery, sport, amusement and repartees, for civility, good manners and for politeness, for synthesis, figures of speech, analogy and for chemistry, for contrasts, comparisons, analogical wit, generalization and illustration, for constructive work, invention and progressive movements, etc. They are the reasoning faculties in man. They have a broadening influence on his mind. They enable him to study the laws of nature and to apply those laws, when known.

They make his mind comprehensive in its mental vision; able to generalize, classify, reject and select; qualified to conceive that which is appropriate, and to adopt according to the suitableness of circumstances, situations, relations and conditions. They make him critical, sagacious, suggestive and judging. They enable him to study the metaphysical sciences, and to investigate the fundamental, the deep, the abstract and the recondite. They are necessary for all kinds of difficult work, for intricate cases, for complex studies, for deep thought and for argumentative reasoning. They perceive possibilities and impossibilities, consistencies and inconsistencies, similarities and dissimilarities, affinities and non-affinities, parities and disparities, resemblances and differences, and judge the importance and influence of all. Without them human progress would be impossible. Blot them from the human mind and man would drop from the altitude of civilization to the mire of savagery, in one single generation. Without them, good-by to science, to learning, to education and to human evolution! Cognition is the highest kind of conscious intellection, and it is these mental functionaries that enable man to know, to understand and to judge his surroundings from genuinely intellectual standpoints. It is true, that all of the mental units must be well developed, also, in order to elicit the highest kind of intellectual reasoning, and, if any of the other accessory mental helpers be weak, that a person's reasoning and judgment, in a certain direction, or in several directions, would be weak also; but, if any of the Cognitive powers be weak, especially the mental unit Causality, the person's judgment and reasoning capacity would be defective in proportion, however strongly developed the Affective and the Perceptive faculties may be. Again, a person strongly developed in Causality, yet if Conscientiousness be weak, he could not reason on moral ethics, but if he had strongly developed Constructiveness and Weight, he would be able to reason on engineering, statics, mechanics, hydraulics and kinematics in general. The reasoning faculties can only reason on such data which are supplied by the other faculties. Each one furnishes data peculiar to its nature, function and sphere of action. Races weak in the Cognitive group of faculties are behind in progress, in civilization, in science, in art, in architecture, in thought, in invention, in dress, in culture, and in fact in everything constituting human evolution. If the Cognitive factors of the mind be too strongly developed, a person will indulge in all sorts of sophistry, subtilizations, abstruse theorization, visionary metaphysics and inventive speculations. He will then become abstract, dreamy, distracted in thought, pondering, ruminating, absent-minded, pensive, critical, prying, inquisitive and adulating.

If, on the other hand, the person be weak in these faculties, his judgment will be unreliable, his ability to generate thought will be greatly defective, his logical powers will be weak in the exact proportion as his Cognitive faculties are weak, and he will be unqualified for any kind of difficult and complex work, in law, in statesmanship, in science, in construction, in invention, in philosophy, in superintending large works, etc. Harmony of organization is very essential, both in a physical and in a mental sense. A harmoniously developed man has a harmonious mind, and give such a man a general education and his judgment will be reliable in the generality of cases. We insert the picture of a man having, comparatively speaking, a balanced mind; one who would be capable to take a common-sense view of the world, and one whose judgment would be broad and many sided. See picture.



A Balanced Mental and Physical Organization.

Such a man would not be a great intellectual genius in any special line, but he would be general and many sided in his views. Give such a man a large and fine brain, a strongly developed intellectual lobe, in connection with a first-class general education and he would surprise the whole world by his ability and genius, on account of his harmonious mind. Harmony must prevail in the mental world before there can be reliable judgment, and besides, the faculties require a first-class general education in all the lines of statesmanship, law, literature and science before one's judgment will be reliable, even though the faculties be harmoniously developed, as well as strongly marked, and it is the Cognitive factors, principally, that enable one to absorb, use and apply a first-class general education, provided, however, one has a large and finely organized vitality to support it during difficult studies or works. All people undertaking large and difficult work, all those beginning with scientific and with philosophical studies, and all dealing with complex affairs should have the Cognitive faculties strongly developed, else, they could not succeed in superintending complex work, or in studies involving a variety and a complexity of affairs, but would, on the other hand, in superintending large and intricate affairs, become perplexed, bewildered and unsuccessful. The most essential faculty for deep studies, for complex work and for extensive operations is Causality, which has the tendency to broaden the mental vision of a person in logical and philosophical directions. It is the central pivot of causation, of philosophy, of originality and of thought, and no one can be really great without it. We insert a picture for the purpose of showing the approximate location of this faculty.



*Location of the Most Thinking Faculty in the Human Brain.
(To be continued.)*

IS NATURE WORKING IN VAIN?

Beneath the fleeting phantasmagoria called creation, is a realm of force and energy, of which we only know by the effects we observe. Justice, right, truth and love are—not because in the “struggle for existence” man found such most expedient as rules of conduct, but because they are inwrought into the foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but the heir of an infinite existence. * * * * The muck philosopher may talk of the morality of chemical changes, the religion of the foot-rule and pint-cup, by which they essay to fathom the depths of the universe, and measure the aspirations of the soul; the agnostic may bow to his crucible of dirt from which the dictations of science are to be received as finalities, * * * but beyond, into the future, we see the escaping spirit carrying forward into another state of existence in unbroken continuity the individuality which has been the object of creation's infinite travail, * * * and beneath this all is a philosophy beyond them all.—Hudson Tuttle.

Deep-rooted customs, though wrong, are not easy altered; but it is the duty of all to be firm in that which they certainly know is right for them.—John Woolman.

TEMPERAMENT.

The only way to understand human nature is to understand the faculties of which it is composed. One can understand human nature in a general way otherwise, but he will never understand it definitely till he understands the definite elements of which it is composed. There is nothing without a source, so when we understand human nature we get at the sources of all kinds of human acts.

There are only three vital faculties of the forty-two. Outside of the faculties of Amativeness, Alimentiveness and Vitativeness there is no power whatever to produce vitality. These give vitality, as distinct from motive power or mental power.

The only way to have the vital temperament is to have these faculties predominant, and as certain as one has them in the lead he will have the vital temperament, or the vital condition of the body predominant. He will have a body that will manufacture blood,—eat, digest and assimilate. He will have the entire system. One can have a fine forehead, one can have a great deal of natural ability, but unless he has vitality to sustain his brain in action he cannot produce much, even if he has the motive temperament strong. One must have vitality to run either the mental or the motive temperaments. So when we find a bright, precocious child it is not any evidence whatever that he will ever become a great man. The child must first have the vital foundation.

The vital or nutritive system consists of three classes of organs, which perform the functions of absorption, circulation and secretion, and incidentally of purification. Their principal seat is in the trunk of the body. They are designated as the lymphatics, the blood vessels, and the glands. Their functions and construction may be found in any work on Physiology.

Temperament is shown in different races and also in animals. The vital temperament is shown in the elephant, in the heavy draught horse, the hog and the bear.

The Englishman has more of the vital than the American, and the German more than either. Therefore their heads are shaped differently as well as their bodies, for there must be a change in faculty before there can be any change in body.

There is nothing physical but what has a definite mental source, and we can get at the beginning of every temperament in this way.

Motive is the part of the mind and brain that gives positive, executive action, energy and persistence, and we might include the seeing faculties, the most selfish propensities and the moving faculties. Those who have large perceptive faculties are a great deal more inclined to act than those who have not, and if they have large faculties of Destructiveness and Combativeness they will have that much more; then if they have Firmness and Self-Esteem they will have the motive will.

Temperament is a mental condition first and physical second. We do not inherit body, we inherit mind. The mind is composed of faculties having innate force in them to build the body. So it is just a question of faculty in every case, what kind of temperament we have.

The motive temperament or mechanical system consists of bones, ligaments and muscles. Action lies at the basis of this temperament. It is action that causes the system to

have large bones, strong muscles and tough ligaments, and Destructiveness is one of the faculties that directs action. Combativeness is useful in resisting, and together they build up fine, strong muscles. Firmness holds them together and is a feature of this temperament.

Roman noses are a characteristic of this temperament, showing both Destructiveness and Combativeness, while Firmness holds the lips tightly closed and makes the jaw set and firm.

The features are positive and convex, having a distinctly masculine form.

This temperament gives great bodily strength, ease of action, love of work and physical exercise, and causes executive talent for great works, great faults and great crimes.

The quality is much coarser than the mental or vital.

There have been many classifications based on anatomy, physiology and theory, but let us get at temperament from another standpoint.

What does the word mental mean? Certainly not vital or motive. To get at what constitutes the mental as nearly as possible, we need to recognize the nature of the leaders of the forty-two faculties that constitute this temperament. There are people who are emphatically mental in their nature: this is not so because they have a certain kind of body, but the body is so because they have a certain kind of mind.

To think is certainly mental or intellectual; to reason, to think as a great philosopher does. That which we reason with is mental, and the only reasoning faculty is Causality. Therefore this is one of the principal elements of the mental temperament. If it were wholly destroyed, we might have all the other intellectual faculties, and not be able to reason to any degree whatever.

All the other faculties combined cannot reason at all because they cannot make an inference, they cannot make any kind of induction or deduction. Some might think they could reason by Comparison, but one cannot reason at all without Causality. Comparison can compare things, but not in an inductive or deductive or any other kind of reasoning sense. All the other faculties are absolutely powerless to reason without this faculty of Causality.

There is another faculty called Ideality, and if anyone becomes ideal he certainly becomes mental; he lives in the mental as distinguished from the coarse and gross and more material. There are those who have Ideality so large that they idealize everything; they live in an ideal state of mind, an ideal world as it were, and this is because they have Ideality predominant. This would certainly be a very mental life. Therefore Causality and Ideality together give the highest kind of ideal, imaginative reasoning.

Then the faculty of Spirituality, if large, in conjunction with Ideality and Causality, will enable one to live a very spiritual, ideal, intellectual life. He will live in that kind of spiritual, ideal condition that the extreme metaphysician lives, or the extreme Christian Scientist, the extreme mystic or the extreme poet.

For instance, let us take away these faculties from the human mental construction, and then see how much mental effort we would make if we could not think? How much mental life or thought would we have if we were wholly void of the ideal, or void of the spiritual? When we have taken away these faculties we have literally killed logic, philosophy, art; in fact, all intellectual labor.

Take the Indians, for instance, who are weak in the

mental, and they have a differently shaped forehead from a mental type as shown in Shakespeare, Tennyson, Jenny Lind, Goethe, or Mendelssohn. One would not think these were warriors or military men. They are without the motive and vital sufficiently strong to give the military tendency. They chose books, literature, music, art and poetry.

To sum up, the mental temperament gives us fineness of texture, it refines; the motive temperament condenses and gives us dense quality, while the vital vitalizes. A combination of the three will give us fineness, density and vitality, the very best quality obtainable.

J. ALLEN YOUNG.

A NEW PHRENOLOGICAL CLUB.

A new phrenological club has been formed in Ishpeming, Michigan, called the "Vaught Human Nature Club." The account of this was cut from a paper and reads as follows:

VAUGHT HUMAN NATURE CLUB.

The above is the name of a new organization formed in Ishpeming last Saturday evening. The initial meeting was held at N. M. Nelson's art gallery, when the following officers were chosen: President, N. M. Nelson; secretary, J. O. Viking; treasurer, Miss Anna Lacey. The membership at present is confined to ten persons, though the list will be increased considerably. The club is named after Professor L. A. Vaught of the Chicago Institute of Phrenology. Different branches of study will be taken up from time to time, and regular meetings will be held every Saturday evening.

A SUMMER SCHOOL.

A wood-elf sat on a red toadstool
And gathered the fairies around.
"I am thinking," said he, "of starting a school;
And the best way to mend a broken rule
Is to keep it from breaking, I've found."

"This blade of grass with a tasseled end
Will do for a whip," said he.
"If you take good care that you do not offend,
But strictly to lessons and learning attend,
I won't have to use it, you see."

Then he taught them to write with a wren-quill pen,
To read from the leaves of the trees;
And a thousand things unknown to men
Concerning each wherefore and why and when
Of the brooks and the birds and the bees.

He taught them to set a butterfly's wing,
To bind up a wounded flower,
To teach bird orphans how to sing,
To sweep pine carpets in the spring,
Or after a heavy shower.

When the Autumn days grew short and cool
And the birds all ceased to sing,
The wood-elf closed his summer school,
And each pupil left his tiny stool
There in a fairy ring.

—Z. C., in *Every Other Sunday*.

INSTINCT.

The faculties possessed by animals have been called instinct. Instinct means simply mental faculties not guided by reason and spirituality. Old-fashioned and highly learned men have often asserted that man has only five senses; yet they would be compelled to admit that an animal has, also, five senses. This fact can not be denied by anyone, excepting probably by some learned university professor, like the one whom the writer of this article conversed with upon this subject. This learned gentleman argued that the animal has not five senses, but that it has instinct. In asking him, however, whether an animal cannot see, hear, feel, smell and taste, he was compelled to answer yes. And I said, what you call instinct is only another word for the word sense. The animal has sense of food, sense of protection, sense of sex, sense of danger, sense of offspring, or love of offspring, etc., and has, therefore, more than five senses, just the same as man, who is endowed with more than five senses as well. Instinct is only another word for the word sense. It is a result of one or more mental faculties.

MASCULINITY.

This word means very nearly the same as the word manliness. It springs from the Lat. masculine, meaning of manly sex, which originates from the Lat. noun mas, which word has the same meaning as our word man, or he. The word is opposed to the word femininity, which distinguishes female sex and characterizes the state, quality or attributes of womanliness, modesty, delicacy, sensitiveness, coyness, tenderness, emotionality, womanhood, etc. The word masculinity, on the other hand, distinguishes a person as a male and characterizes him (or her) as having courage, sexual energy, physical and mental force, executive power, motive force, stability, resolution, determination, driving power, independence, dignity, boldness, ability for rulership, power and desire to battle for himself, for home, country and native land, for wife and for children, and for industrial interests, and it signifies originality, planning ability, inclination to do hard, rude, rough and tedious work, to manufacture, build and construct railroads, etc., and in general carry on and push great enterprises. The male is in nature courageous, bold, valiant, opposing, daring, sure, positive, resistive, resolute, contentious, contrary, adventure-some, domineering, disputing, spiteful, severe, energetic, dashing, prompt, serious-minded, independent and self-poised. He is authoritative, self-willed, dogmatic, dictatorial, egotistic, perseverant, stable and sturdy. Physiologically, the male has strong bones, ligaments and muscles, prominent articulations, angularity of form, broad and definite shoulders, an oblong or rectilinear face, high cheekbones, large and prominent features, a stern, grave and earnest expression, a strong jaw, a firm and positive voice, a decided, measured and forcible walk, large hands and feet, a long and stiff back, strong, decided but awkward movements, and a bony, muscular, square and homely appearance. In structure he is dense, compact, wiry and tenacious, and is throughout the very personification of strength, energy, courage and power. The accompanying picture is a fair illustration of masculinity, especially of the courageous aspect of the same, which attribute springs principally from the faculty of Combativeness which holds situation behind and above the ear. See cut.



That look, face, chin, nose and neck show that this man is a man of power and masculine strength. That nose means resolution and mental force. It is a get-out-of-my-way nose or I'll walk over you.

THE SECRET OF BEAUTY AT MIDDLE AGE.

The woman of 40 or thereabouts whose great aim in life is to preserve her figure and complexion, not only pays strictest attention to her bath, gymnastics and massage, but she is more careful as to what she eats than any old Roman gladiator. One society woman, who at 45 is famous for her good looks and generally attractive and youthful appearance, never puts a bit of bread in her mouth; it might be rank poison, for the scant civility it receives at her hands. Nor does a sweet of any kind, sort or description ever pass her lips, nor an ice, nor coffee, nor chocolate. What does she eat? Beef, mutton and all vegetables that grow above ground, but of these she eats only sparingly, so fearful is milady of embonpoint, that foe to youthful appearance.—*Frances Smith, in Leslie's Weekly.*

Good humor is one of the best articles of dress one can wear in society.—*Thackeray.*

THE ACTOR.

Oh, man, with your wonderful dower,
Oh, woman, with genius and grace,
You can teach the whole world with your power,
If you are but worthy the place.
The stage is a force and a factor
In molding the thought of the day,
If only the heart of the actor
Is high as the theme of the play.

No discourse or sermon can reach us
Through feeling to reason like you;
No author can stir us and teach us
With lessons as subtle and true.
Your words and your gestures obeying,
We weep or rejoice with your part,
And the player, behind all his playing,
He ought to be great as his part.

No matter what role you are giving,
No matter what skill you betray,
The everyday life you are living
Is certain to color the play.
The thoughts we call secret and hidden
Are creatures of malice in fact;
They steal forth unseen and unbidden,
And permeate motive and act.

The genius that shines like a comet
Fills only one part of God's plan,
If the lesson the world derives from it
Is marred by the life of the man.
Be worthy your work if you love it;
The king should be fit for the crown.
Stand high as your art, or above it,
And make us look up and not down.

—*Ella Wheeler Wilcox in Chicago American*

RULES OF CONDUCT.

1. Always be obliging, cheerful, pleasant, happy, self-controlled, high-minded, pure, lofty and sublime.
2. Be self-poised but not affected, and in your conduct act as though you were not conscious of your own personal value and magnetic charm—that is, let nobility of soul be your constant companion until his association becomes as natural to you as breathing.
3. Practice consecutive thinking, and never let your mind drift under any circumstances.
4. Pay the closest attention to every move, expression, action and intention of those you associate with.

5. Always focalize all of your energies on anything that you do.

6. Always feel strong, able and courageous.

7. In speaking to people, always look at them directly, steadily and unflinchingly.

8. Be calmly energetic, yet not spasmodic and erratic.

9. Feel that you can control yourself and everybody else.

10. Stay as much as possible in the presence of cultured and magnetic people; and avoid the society of the cynical, the vulgar, the erratic and the repulsive.

11. Abstain from sudden starts and stops, from angular and sharp turns, from shaking and trembling, from unsteadiness and from strained positions.

12. In smiling or laughing, let your laugh be a controlled smile, and let it be the smile of a cultured lady or gentleman.

13. Always let your touch be light, easy and sensitive in handling people.

14. Always be earnest, dignified and noble, and cultivate politeness, ease and charm.

THE STUPID FRIGHTENING OF CHILDREN.

Fear is the most dreadful of human sensations, and children suffer from it more keenly than others. Says a writer in the *New York Journal*:

Stupid mothers and nurses frighten little children with lies about bears and bogies and ghosts and policemen.

In every conceivable way fright is made the strongest possible factor in child life.

The child is told that he will go to hell if he tells lies. He knows that he has told lies, and therefore concludes that a horrible fate awaits him. This is stupid and harmful.

He is made to fear his father by a foolish mother, who threatens whippings when the father comes home. The whippings are not always forthcoming but the terror is induced none the less.

If you have young puppies or chickens growing up that you care for, you do not allow your children to frighten them. You have sense enough to know that fright is bad for your young puppies and young chickens. Why haven't you sense enough to know that it is bad for your children?

Devote your energies to cultivating your child's reason.

Teach him to think logically of consequences and not of unreasoning fear. Explain things to him; don't frighten him. The world is sufficiently mysterious and alarming, anyway, to a nervous-minded child. It should not be made harder for him by filling his mind with useless fright.

Give your child a feeling of safety, of self-confidence and of reliance on your goodness and patience.

Accuse not Nature; she hath done her part. Do thou but thine.—*Milton*.

COMMERCIAL MUSEUMS.

W. H. OLIN, OTTAWA.

The commercial museum is established to foster a nation's trade. It points out markets to the manufacturer, gives him information as to manner of packing, cost of transportation, and trade conditions of advantageous markets. It shows the exporter how to introduce his goods where foreign weights, measures and customs prevail, and furnishes him lists of desirable trade dealers in all parts of the world.

Museums often have samples of raw materials as well as manufactured goods from every country of the commercial world.

The museums receive the consular reports of all commercial nations, giving statistics of trade. This makes the museum an emporium of knowledge on commerce.

Many museums send investigators to study trade conditions. Through these investigators and consular statistics, the museum gains the information that will help its nation meet the demand for goods in new markets.

European countries were the first nations to see the advantages of trade obtained through commercial museums. The most influential museum of the world today is probably the one established at Vienna in 1880.

The following museums are valuable agents in developing and maintaining the commerce of their respective nations:

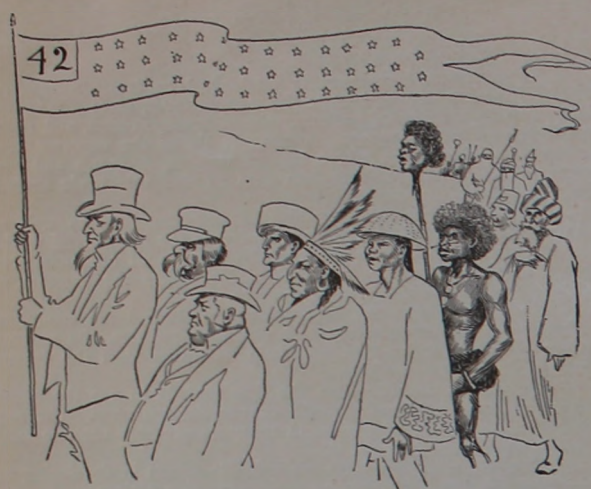
The Imperial Institute of London, Buda-Pesth Museum of Austria, Brussels and Antwerp Museums of Belgium, Frankfurt Museum of Germany, Amsterdam Museum of Holland, the Japanese Museum at Tokio, and our own museum at Philadelphia. There are over seventy of these museums in the commercial world—some directed by province or national supervision, some by chambers of commerce, and some few by private enterprise.

The commercial museum of Philadelphia was established in 1894, and is supported largely by municipal appropriations. The museum does not engage in trade itself, is non-political in organization, and derives no benefit from its many lines of work, as all charges are based on the actual cost. Prices current and market reports from all important centers of commerce are always on file, while more than 20,000 books and pamphlets give information on trade elements of the entire business world.

This museum is in close touch with the chamber of commerce in over 300 foreign cities as well as the leading cities in our own land. The trade opportunities in foreign lands are published in a weekly bulletin by the museum. The following incident shows the object lesson taught by the samples of foreign manufactures shown at the museum. A Pennsylvania manufacturer of plows while looking through the Argentine samples in the museum, saw the primitive plow made and sold there. Within two years he had opened a trade in that region and sold 20,000 of his plows. The commercial collection of the Pennsylvania museum presents the manufactures of foreign nations in more than a thousand different lines. This museum has made up sets of statistical literature, maps and photographs, and this year has placed these sets in over 200 Pennsylvania schools. These exhibits quicken geographical study along commercial lines. In one department of the Philadelphia museum are found the natural products of commercial nations, making a very interesting department, numbering many hundred thousands of specimens. Adjoining this room are the laboratories where the industrial value of each product is determined.

The Department of State has recognized our commercial museum by instructing United States consuls to assist the museum in its work in foreign marts of trade. Although our commercial museum is but a comparatively new institution, it is considered by foreign as well as home students of commerce as a model museum and a major factor in our rapidly expanding commerce.—*Exchange*.

Can the telescope penetrate infinity? Can the physicist explain the mechanism by which the heliotrope turns to the sun, or the marvelous chemistry by which the turbot assumes the color of the ground over which it swims? Can the microscope detect grief in the brain, or the stethoscope sound the depths of human aspiration? Did the scalpel ever discover a thought in the convolutions of the cranial cavity? Can love be measured with the rod, or hope weighed in a pair of scales? The soul and all its mental operations—the soul and all the spiritual forces connected therewith—are utterly beyond the scope of the physical sciences.—*Jas. M. Peebles, M. D.*



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

L. A. VAUGHT, Editor and Publisher.

V. G. LUNDQUIST, Assistant Editor.

\$1.00 Per Year.

Foreign Countries in the Postal Union 50c.

Advertising Rates on Application.

Entered at the Postoffice at Chicago, Ill., as second-class matter

To our exchanges: All may use any matter in this journal by simply giving the proper credit.

When this paragraph is marked with a BLUE PENCIL it indicates that your subscription has expired—Please renew.

THE MAJOR AND MINOR KEYS OF THE HUMAN MIND.

"Major Key. A key in which 1 and 2, 2 and 3, 4 and 5, 5 and 6, and 6 and 7 make major seconds, and 3 and 4 and 7 and 8 make minor seconds. The effect of music in such a key is more cheerful than in a minor key."—Standard Dictionary.

Music comes from the mind. In the human mind are the sources of musical principles. The mind has major and minor keys. All who are acquainted with the constitution of the human mind know that in an individual case certain faculties or elements may be stronger than other elements; hence, we have a mind that in its very nature is major and

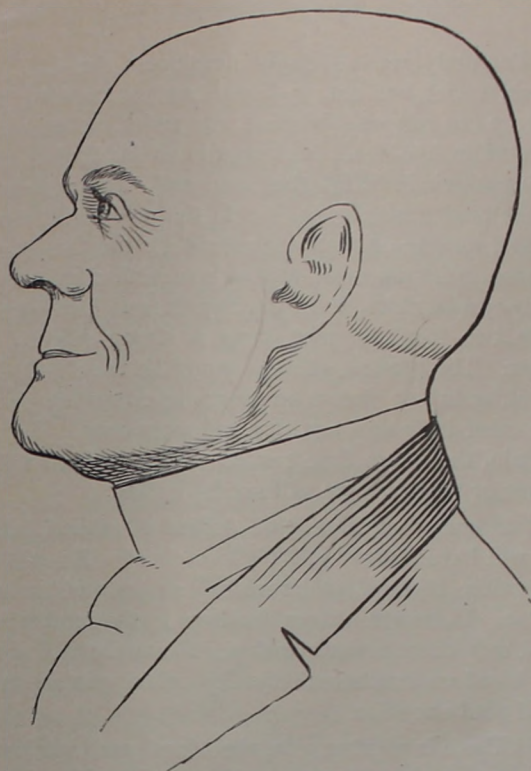
minor in its tastes, dispositions and tendencies. There are ten major and ten minor faculties. When the major faculties predominate, one will love music in the major key better than music in the minor key. Major music is more bright, cheerful and joyous than minor music. The faculties that love music in the major key are:

1. Hope,
2. Mirthfulness,
3. Combativeness,
4. Self-esteem,
5. Amativeness,
6. Alimentiveness,
7. Ideality,
8. Sublimity,
9. Spirituality,
10. Firmness.

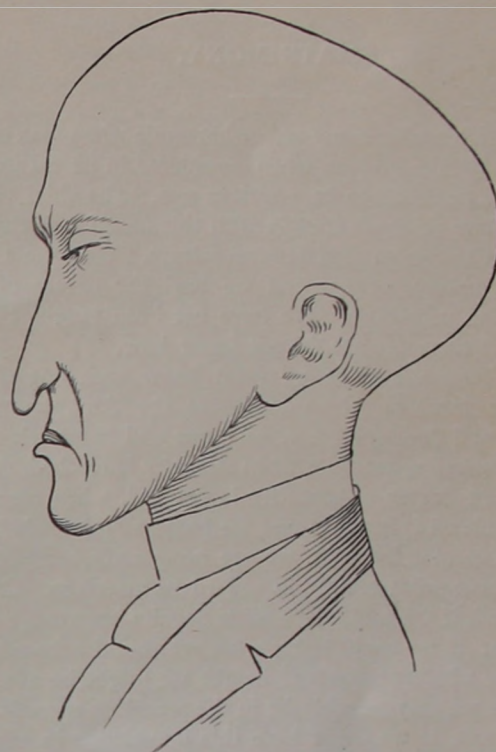
The faculties that love music in the minor key are:

1. Cautiousness,
2. Approbateness,
3. Veneration,
4. Benevolence,
5. Parental Love,
6. Conjugality,
7. Friendship,
8. Inhabitiveness,
9. Secretiveness,
10. Vitativeness.

The effects upon one of the major and minor faculties are diametrically opposite. The major faculties tone up: the minor faculties tone down. The first contract and energize the vital and muscular systems; the last affect them directly oppositely. Every muscle is lifted up by the major faculties. They give energy, life and vigor to the whole mind and body. The minor faculties are very devitalizing and destructive in their nature. (Bear in mind that all faculties are good in *their place*.) When the minor faculties predominate the result is a very sad one. They make long faces; they borrow trouble; they cross bridges before they get to them; they make mountains out of mole hills; they exaggerate difficulties; they are all depressors; they have nothing of a positive nature in them. They are not leaders. They instinctively like the dark, sad, pathetic, gloomy, despondent and solemn. They are too serious. Think of one under the domination of Cautiousness, Approbateness and Veneration. These three alone will make one a pessimist. They inspire one with too much fear. They humble one to the very dust. They see nothing of the bright and cheery.



No. 1



No. 2.

They are destroyers. They will turn the hair gray in a night. They produce insomnia. They are the causes of sensitiveness. No other faculties produce stage fright. Nervousness almost wholly comes from them. They have killed millions. They are excellent faculties, however, *when properly balanced*. Take, for instance, the five social faculties, which belong to the minor class. They give love of affectionate minor music, and with Veneration, of religious minor music. The major keys are optimistic. They see the cloud's silver lining. They are tonics. One who has Hope, Mirthfulness and Combativeness predominant instead of Veneration, Cautiousness and Approbateness is jolly, bright and easy. He sees the entire universe from a different standpoint. Not a single facial muscle turns downward. He is like illustration No. 1. Make close study of these two heads and faces. They are not exaggerated. They differ very much in shape. They differ in shape because the minds that built them differ in make-up. In the major face and head we see everything lifted up. Notice the nose. This nose never gets discouraged. It is a courageous, executive, out-reaching, optimistic nose. The eye and brow look cheerfully, courageously far ahead. They are dauntless. Nothing of a despondent nature can creep into such a mind. The upper lip is firm and cheerful. The mouth shows strength and cheerfulness all around, simply because the faculties of the mind that govern the lips in this way are predominant. Faces are built by faculties. They are operated by faculties. The muscles are under the control of faculties. Notice the

chin. It is a vital, whole-souled chin. The jaw is firm and decided. The neck is large, indicating vitality and an easy flow of blood between brain and body. All is life, cheerfulness and vigor. This is the reason, the fundamental, psychological reason, that many like major music or that music that is lively, cheerful, and bright. The face and head of No. 2 show the effect of the minor keys. Eyes, nose, lips, chin, tend downward. The facial muscles are long and relaxed. The lips show affection, but of the gloomy, despondent kind. The nose shows intelligence, but of the pessimistic kind. Want of Alimentiveness and Amativeness are shown all over the face. Lack of the shoulder-bracer, Self-esteem, is indicated. Want of the firm-flesh making faculty—Firmness—is seen.

The lesson to be derived from all of this is self-evident. Those who would be happy, cheerful, whole-souled, healthy and successful should get under the major faculties principally. Those who want to be miserable and make other people miserable should live under the minor faculties.

Remember that souls can be reversed. One can get out from under the despondent and unhealthy faculties and get under the life-giving, cheerful ones, and this by means of self-knowledge. We advise our readers to make a special study of the major and minor keys of the human mind; then they will understand why they like this or that kind of music, and why they are cheerful or despondent, courageous or cowardly, self-reliant or humble, decided or changeful, healthy or unhealthy. Get under the influence of the major faculties if you would be happy, healthy and successful.

MATRIMONY.

While it makes many somewhat smile when matrimony is spoken of, the subject, when considered in its nature and its results, is found to be a serious one. The chief reason that we have so much trouble with this question is that we are as yet unable to read Human nature. We cannot read our own nature, neither can we read the nature of our friends and neighbors. We have not been taught Phrenology and therefore we do not know how.

To know ourselves we must know each one of the forty-two faculties which constitute the Soul, know the strength and development of each one and know what will be the controlling faculties when maturity is reached. When the highest degree of maturity is reached, when manhood or womanhood is attained and we possess no knowledge of our own mental faculties, we are necessarily compelled to proceed somewhat blindly in regard to marriage. On the other hand, if we could have some definite knowledge about ourselves; if we could know what we would naturally unfold into, what position and height we might be advanced to, where we may possibly be in the world as regards position or rank, if we could have this knowledge in advance, we would be in a position to act somewhat intelligently in regard to Matrimony. If a person has any ambition to attain any object or goal in life, or if he would amount to something in the world, he should give the subject of marriage the most serious consideration.

Very few people can analyze love, know its psychic elements, where it comes from, and what faculties constitute it. To proceed definitely in regard to the subject and understand the different kinds of love we must thoroughly understand the forty-two faculties. There is but one way to an understanding of these Soul elements, and that is through the science of Phrenology.

Suppose we take the five social faculties (located in the back-head), which compose the social side of our nature, the affectionate, domestic, matrimonial side, the side that gives the basis for marriage. We can determine how strong they are in a given individual before he is ten years old, and a young man or woman who does not know about his or her social faculties will have to go it blindly.

How many of us know the real difference between Conjugal and Passional love? The former is lasting and is addressed to but one of the opposite sex, while the latter is promiscuous and fickle. If we take a man with a strong development of the cerebellum (the seat of the faculty of Amativeness), a heavy lower lip and chin, we can place no faith in his loving just and only *one*. He feels love, but not for "only one," because Amativeness does not give love of one but a *general* love of the opposite sex. Without Conjugality and a strong Moral nature he would not prove a model husband. Now take a man with a strong faculty of Conjugality (located above Amativeness and on each side

of Parental love) strongly developed, the eye open and frank, social but not passionall, and a rounded backhead, and we can rely on his being true and constant, sincere and devoted in his love. Marriage is an institution of nature; it is nature's intention that man and woman should marry in the monogamic sense, not in the polygamic sense. The mating instinct of birds and animals is the Conjugal faculty in man. But we must fall in love with more than two of forty-two faculties, unless we expect to fall out again. More than two faculties must have a strong affinity for each other. The greatest affinity would be the whole forty-two faculties in one person meeting the forty-two faculties of the other in perfect equality and agreement. This much is certain, that more than two of these faculties will have to agree or the marriage will not be lasting.

If one possesses a good degree of natural intelligence, he will have a broad and high forehead. He will be either scientific, literary, philosophical or learned in a certain sense. There are sixteen faculties in the intellectual group and they crave companionship. A matrimonial union must be based on intellectual equality or the parties in question will not harmonize.

There is another side, the Moral and Spiritual side of our nature, that we must consider. (The Moral and Spiritual faculties are located in the anterior and superior parts of the head.) These are the most vital faculties of our matrimonial life and should be nearly equal in both parties. If we study the matter as we should, bearing in mind the above truths, we would never make a mistake. Bearing in mind, also, that our faculties do not all mature at the same time. The faculties that are in the lead of the others in strength at five, ten, twenty or twenty-five years, may not be the leaders when we reach maturity, therefore, the qualities we would like to have at those ages might not be the same as those we would like when we reach maturity. A decision should always be based on the faculties that will be in the lead at maturity. Until we reach full maturity we should not make our choice. After deciding as to what we want we may proceed.

If a young man wants a young lady that is beautiful, attractive, social, one who dresses well, a society girl, a good conversationalist and entertainer, one who is used to spending money, let him look for these qualities. On the other hand, if he wants a substantial, saving, prudent girl, one who would make a good wife and mother, why, let him look for those qualities. Let us look for those qualities that we want. Here is where it will be found necessary to possess character reading ability.

Suppose a young lady having a weak degree of the faculty of Parental Love gets married. Her husband will surely have to take care of the children, because she does not love children, nor does she want them, and this, too, no matter how good she may otherwise be. To find one who will make a true mother, one who loves children, get one

with a well developed backhead straight back from the top of the ear.

Young ladies cannot be deceived about this, either. Suppose a young lady has a narrow head,—she is naturally good, not being forceful in any way. She should not unite with a man who has the same kind of a head. We do not believe in opposites, they are too far apart, but there should not be a union of two narrow heads or two wide heads. Any person with a narrow head (measuring less than $5\frac{1}{2}$ inches from ear to ear) will be extravagant, very careless, and cannot be economical because he cannot understand the value of money. One with a broad head will be economical and saving. He will possess considerable commercial, money making and saving sense. If he marries a woman with a narrow head she will help in spending it for him. Two with narrow heads are almost sure to go to the poor house; they cannot get along in a business sense. They have neither the energy nor the desire to make money for its own sake.

The entire system of marriage may be put in a single sentence: Mental equals and physical differences. A mental-motive and a mental-vital temperament; this is the foundation of marriage. Equality on the Mental side, and on the physical, one should have energy and force, while the other vitality. They should be as nearly alike as possible in the aggregate of the mind, so as to agree on the leading questions of life. We do not recommend two to be exactly alike on the mental side unless they differ on the physical. Two motive temperaments should never try to marry. Two Roman noses in one family will come in conflict and disagree. Marriage is based on the positive and negative principles. If one is not positive and the other negative there cannot be a marriage. To illustrate: Take two horseshoe magnets and putting the positive and negative poles together they will attract each other and cling; that is the way we ought to be attracted to one another in marriage; that is the way our hands and bodies should meet in mutual attraction.

Now this attraction of the negative and positive poles is a union, but if I turn one magnet around so that the negative will meet the other negative and the positive will meet the other positive there is no attraction, but repulsion. The positive faculties in one person should be attracted by the negative ones in the other in order to make a perfect union. In other words, the masculine faculties in one should be attracted by the feminine faculties of the other. More than half of the forty-two faculties must agree to make marriage a true union of affection based on the affinity of two souls. Marriage is not a failure, and never will be, never under any circumstances. Those marriages we read about as failures are *not* marriages, they are blunders. You read about Miss So and So being married to Mr. Somebody by Rev. Smith, but that is simply the ceremony; the State or Church cannot marry two. All they can do is to sanction the mar-

riage, which they should do, but they cannot do more than that. Suppose we wrap two pencils with a cord, are they united? Well, that is all the State can do; it can tie two together as we have these pencils, but sever the legal cords and where will they go if they are not united with more than this? That does not unite them naturally; it does not add a fraction to the affinity. No; we must marry naturally to be happy, that is, we must marry according to our natural mental constitution.

Now a few words about courtship. Courtship is not conducted very candidly or very openly. How many court candidly, sincerely, frankly? How many young men really fail to put their best foot forward, so to speak, when they see their best girl? Do they not put on their best clothes and their best manners? And how do the young ladies meet them? In their best dress, in the most pleasant and affable manner that they possibly can. In the cities especially, courting is done principally at night. Courting in the dark is very serious. The affections are easily excited in the evening. The Intellectual faculties are positive in the morning, and when we get home in the evening our social faculties become active. The best time for courtship is in the morning, when the intellect is clear and we can read each other's character.

A good way to do is to get candid examinations made of ourselves; each one's good qualities and faults marked down in a chart so that they stand right out. Any young man or woman who objects to having a chart marked is a little too mean and must needs have something to conceal. Let us see each other just as we are, openly and candidly. This is the best, safest and wisest way.

Why not really and truly have a matrimonial education? We cannot see any reason why we should not have one. The marriage question is a sociological and a State question; good marriages are the very foundation of the existence of this country; without marriages we would be nomads; having no social faculties, we would ramble all over the world.

THE INDIAN.

The Indian, as a rule, has an extreme development of the faculties of Destructiveness, Secretiveness, Cautiousness, Firmness, Veneration, Individuality, Size, Form and Locality; and weaker faculties of Causality, Benevolence, Ideality, Constructiveness and Friendship. This combination would render him cruel, bloodthirsty, revengeful, unsympathetic, cold and unfeeling for distress and suffering, cunning, strategic, cautious, wary, lurking, foxy, enduring, hardy, superstitious, barbarous, selfish, unhuman, unprogressive, incapable of civilization and invention, and inclined to glory in scalping, butchering and dark deeds of cruelty.

Do you think such a man could be humanized? We do not.

THE DOCTOR.

Continued from December.

which inclines him for deep studies. He should be susceptible, refined, sympathetic, analytical, discriminating, sociable, moral, courageous, resolute, self-reliant, strong and energetic; yet, sensitive, impressive, intuitive, prudent, tactful, introspective, compassionate and tender. He should have power of criticism and analysis, mechanical judgment, instrumental dexterity, suggestive ingenuity, intuitive judgment and scientific abilities. He should have a rather large brain in the fronto-coronal region, and, that scientific precision and accuracy so essential in the localization of diseased parts and in surgical operations. He must not be clumsy, or awkward in any of his movements, and he SHOULD KNOW at sight, intuitively as it were, the fault in the anatomical structure and in the function of the one he is called on to examine or to cure. He must take an interest in humanity and be in every respect a true friend of the people, willing to relieve suffering, to prevent disease and to improve the hygienic conditions of all people. He is, or should be, a human benefactor from hygienic, dietetic, therapeutic, medical and sanitary standpoints. He should have respect for himself and for all humanity, and should be able to keep household affairs sacred. He should be a NOBLE and scientific man and a true humanitarian and benefactor. He should be a first-class fact-gatherer and, also, able to USE and to APPLY his knowledge immediately. He must have a large brain and a capacious mind. He should not be governed by prejudices but should be open at all times for TRUTH, especially for truth touching the condition of humanity from the standpoints of health and of disease. He should take a great deal of interest in the conditions touching LIFE, DEATH, HEALTH and DISEASE (vitativeness), and should always be willing to work for the welfare of the people in life and in health directions. He should be very cheerful, magnetic, sociable and sympathetic. He should by all means be honorable, just, upright, truth loving and moral, and he should LOVE humanity, else he may feel like a young doctor in San Francisco felt when he said that "what is the difference if the people be poisoned; they must die anyhow; all I care for is their money." (Weak Friend. and Conse. and strong Acquisit.)

The Leading Faculties in a Successful Doctor.

The leading faculties in a successful doctor are Vitativeness, Human Nature, Benevolence, Comparison, Causality, Constructiveness, Form, Locality, Size, Language, Friendship and the Vital faculties. By this is not meant that he does not need all the other faculties also, but these are the principal faculties essential in a doctor who contemplates to be a success.

Faculty Analysis.

Vitativeness causes the doctor to take a great deal of

interest in life, in health, in sickness, in disease, in pathological conditions, in pathies, in cures, in ailments, in restoration, in medication, in the sciences of life (biology), in health (hygiene), in the promotion of health (medicine, therapeutics, etc.), continuation of life, etc. In connection with Human Nature the combination causes the doctor or anyone who has these faculties predominant in cerebral development and in mental activity, to study the nature, character, stamp and disposition of diseases. This faculty, namely Human Nature, is the faculty that inclines a person to study the life, the mind, the nature, the function, the internal phenomena and the operative agencies of mind, of animals, of diseases, of metals, of plants, of people, of the past, of the present, of the future, of the soil, of the vegetation and of everything. It is the *mind-reader*. It studies *functions*—functions of the mind (psychiatry, psychology, phrenology, etc.); the nature and functions of the body (physiology, etc.); the nature and functions of the brain (neurology, mental diseases, the science of the brain, etc); the nature and the function of tissues, urine, the embryo, etc., the sciences of which are called histology, embryology, urinalogy, etc.; the nature and character of diseases (pathology, diagnosis, nosology, etc.); the nature of drugs (pharmacology); the nature of bacteria (bacteriology); the nature and character of poison (toxicology); the nature and function of life in general (biology), etc.

This faculty gives, furthermore, intuitive perception regarding the conditions of health and of disease. It gives discernment of the character of disease, ability to diagnose and interpret the nature of disease, selective sagacity in selecting appropriate medicines; ability to study the mental and the physiological functions, discernment of operative changes respecting life and death; prophetic foresight in diagnosis; consciousness of operative functional conditions and needs, ability in prognosis and suggestive doctoring, etc. These two faculties in connection with Benevolence are the very foundation of a medical, a doctoring and a nursing tendency, and these three are essential in every doctor, of whatever nature he may be; still, they are only three of the many factors necessary in doctoring. This last named faculty causes man to take interest in benevolent work, and in connection with Vitativeness and Human Nature gives a person a strong inclination for medical practice, for the care of the sick, for the restoration of health, for the cure of diseases, for charity and for hospital work, for nursing, for doctoring and for humane work, for the restoration and prolongation of life, etc. This combination creates the helping, the nursing, the doctoring, the diagnostic and the humanitarian impulse, which, of course, would run in health-improving, life-accelerating, disease-preventing, or in medical, dietetic, hygienic, etc., directions. The faculty of Causality is another mental unit essential in a doctor. It enables the doctor to study the causation of disease (etiology), prevention of diseases by far-reaching agencies (sanitary science), etc., and to reason out the healing properties, the curing

agencies and the causes, effects, results, consequences and influences of the therapeutic forces. Constructiveness is a fifth factor in the medical category, giving aptitude for surgery, instrumental dexterity, idea of the anatomical construction of the human body, and in connection with the before-mentioned powers, gives suggestive and inventive acumen. A sixth one is Comparison, which aids in analysis, classification of diseases (nosology), medical chemistry, suggestive therapeutics, etc. Form, Size and Locality and others are essential in studying anatomy, surgery and the medicinal properties. Language is necessary in learning the many difficult and impossible medical terms, and in conversing or communicating medical facts, needs and conditions. Eventuality is necessary in the memorization of medical events, happenings and occurrences and in the imbibation of knowledge from medical books. Conscientiousness is an essential factor in a first-class doctor, since this faculty gives him an inherent sense of his duties to the public, to his science and to himself as a medical practitioner. This faculty, when strongly developed, causes him to feel accountable for his medical practices, and prevents malpractice. A doctor having this mental factor strongly developed will not be apt to disgrace his science, his art nor himself, but it makes him reliable, honest, upright, truth loving, sincere and trustworthy. It will cause him to practice his art in an honest public suitorian, a charlatan, a cheat, and may in some way disgrace his art, his science, his friends, the public at large, his nation, himself and everything that he handles; especially would this be the case if he had a mercenary spirit (Acmanner. Every public man should have this mental unit strongly marked, for if he has not, he is apt to become a quisitiveness). A man having Conscientiousness weak in development will not do the public justice, his science justice, nor himself justice, be he a doctor, a phrenologist, a scientist, a politician or anything else. This faculty makes man true, candid, scrupulous, righteous, dutiful, consistent, truth-loving, moral and just.

The doctor above all men should have this faculty strongly marked. The doctor, also, that devotes himself to medical jurisprudence or to the framing of sanitary laws or ordinances, should have this legal impulse and sentiment strongly developed, in connection, of course, with Causality, Order, Comparison and others. The doctor should not be too weak in the faculty of Self-esteem, for in that case, he would not have that professional appearance, that medical dignity, that self-respect and that confidence in his own abilities, in his art and in his science so essential for professional success, public recognition and for personal self-efforts. If he had this mental unit weak, he would, furthermore, shrink from public duties, from professional responsibilities and would not dignify and exalt his art. Yet, we have seen successful doctors with the faculty weakly developed. This faculty simply gives him more confidence in his own abilities and an inclination to use his talents in a self-poised and

dignified manner. A doctor specialist, devoting himself to the juvenile generation, should have strong Parental Love. In order to take much interest in such sciences as stirpiculture, orthopedy, pediatrics, etc., this faculty is essential to inspire interest; and, therefore, the specialist operating in these directions should have this mental unit strongly marked. One who becomes a specialist in obstetrics, embryology, gynecology, sexual science, female diseases, sexual diseases, etc., should have the faculty of Amativeness strongly marked. The surgeon requires strongly developed Constructiveness, Destructiveness, Form, Size, Weight, Locality, or, in other words, should be an expert in anatomical localization and in the handling of surgical instruments. The doctor should be of the Mental-vital temperament. He should be vitally magnetic, tender in his touch, smooth and pliable in his fingers, and should be very healthy, happy-minded and cheerful. He should be well developed in the vital faculties so as to take an interest in dietetics, hygiene, etc., and thus study everything that has a bearing on the handling of the sick and the treatment of diseases, from these standpoints.

As we said before, therapeutic arts are many in number, but the generality of the doctors present, comparatively speaking, a uniform medical archetype of faculty development, from the mental healer who endeavors to cure diseases by faith to the most materialistic practitioner of the allopathic fraternity endeavoring to cure diseases by medicinal (matter) properties. The differences existing between the various doctoring specialists, as far as talent is concerned, is not very great considered from facultative standpoints; each one is simply using his or her talent in a different direction, according to the training, education, culture, etc., received by each. The talent differs, it is true, to some little extent, but this difference is a difference in degree rather than of kind; one having more brain capacity and a finer physiological structure than another.

* * * * *

We have glanced at the doctoring art from phrenological standpoints, yet we can not claim that we have entirely exhausted the subject, for there could be much more to say yet; still, we have covered the field sufficiently to give the phrenological student some idea about the mental and physical qualifications necessary in a doctor. The doctoring profession is not a very good one to take up for a young ambitious man, wishing to make his life a great success, for this profession is overcrowded, and unless our young, aspiring medical candidate is a genius, or unless he learns to treat diseases from the standpoints of progressive doctoring, he will have a rather thorny professional and financial path.

Souls build the bodies they inhabit. The will moves them. Intelligent motion implies mind.—*Peebles.*

Of all the discoveries of this century the most wonderful is this—woman has discovered herself.—*Miss Willard.*

PERCEPTION.

Perception is the act, power or process of perceiving, receiving, holding and retaining knowledge regarding the cosmic creation. It is the ability to see, study and inspect the properties of matter, contained in the external world. In a psychological sense, perception is of three kinds, (1) internal perception or self-consciousness; (2) sense-perception, by which knowledge is gained by the senses; and (3) intuition, or quick perception of truth without any reasoning processes or conscious knowledge. Phrenologically speaking, perception is an act and a product of the faculties located in the lower portion of the frontal lobe. These Perceiving units enable man to come in the most direct contact with matter, and to study the material properties of the cosmic creation, in the most direct sense. The most perceiving faculties in the sense of handling matter are, in reality, (1) Individuality in the sense of spotting objects and existences; (2) Form from the standpoint of shape and configuration; (3) Size in a dimensional and mensural sense; (4) Constructiveness, in a structural and constructive signification; (5) Color, in respect to tinctorial and colorific properties; (6) Weight, from the standpoint of tangible contact and pressure, and in a kinematic and gravitative sense; (7) Calculation, in a numerical signification; (8) Locality, considered from the standpoint of positional situation; (9) Tune, in a phonetic sense; (10) Time, in the sense of perceiving time and its successions, durations, relations, order, changes, differences, etc.; and (11) Eventuality, in an actional sense, or, in the sense of perceiving happenings taking place in matter. Of these faculties, Individuality, Form, Constructiveness, Size, Color and Weight come more directly in contact with cosmic matter in a more tangible form, and are, therefore, the most concrete, matter-perceiving, stuff-handling, etc., faculties in the mental world. They are the instruments by which the human mind is able to study the elementary constituents, the ingredients and the properties of matter. They are the instruments of cosmic perception. Perception is of two kinds, considered from phrenological standpoints, namely, objective and subjective perception. Objective perception is the process of seeing material things with our natural eyes, or, perceiving objects with the sense of touch, etc.; which process is material and real. The other kind of perception, namely, subjective, is the ability of the mind to perceive objects with the internal (mind) vision; which process is internal, conceptive and imaginative: the mind being able to conjure up objects not seen with the natural vision. A person having the Perceptive units Individuality and Form has this ability to conjure up imaginary objects and to cause them to appear before his mind in all their reality of distinctness and shape. In fact, the thoughts, the imaginations and the internal productions of such a person's mind assume a tangible reality. Especially will this be the case when these faculties are co-operating with strongly developed Causality, Constructiveness, Ideality and Spirituality.

The truth is noble and sweet; the truth can deliver you from evil. There is no saviour in the world except the truth.

—Buddha.

OSSIFICATION.

The histological stages of bone-growth are three in number, namely, the gelatinous, the cartilaginous and the ossific. The physiological process of bone production is called osteogenesis (Gr. osteon, bone; and gennan, to beget or to produce). The osseous system, according to biology, originates in the mesoblast (Gr. mesos, middle; and blastos, germ or layer), meaning the middle layer of the germinal membrane. In this blastodermic layer is the future prophecy of the generative glands, of the kidneys, of the vascular, of the muscular and of the skeletal systems. There is the beginning of the ossific development of the bony system; which developmental stages at last result in the third or in the ossific stage. This stage is called ossification (Lat. os, bone; and facere, to make). The bone, ordinarily speaking, consists principally of phosphate of lime and of carbonate of lime, and contains calcareous deposits of bone-hardening elements having a tendency to stiffen the bones and the whole physical constitution, as man advances in age. In youth the bone-making cells (osteoplasts) are used up in bone-building, and young children should, therefore, be given that kind of food favoring bone-growth, such as grains, nuts, hams, cheese, chicken, vermicelli, beans, peas, beef, kidney, pigeon, salmon, venison, etc.; while a person having attained a full development of the skeletal system should eat less of these bone-producing elements; and should, moreover, abstain from taking into his system such food and drinks carrying mineral deposits, in order to prevent his physical system from hardening. This ossifying tendency in the system is also called ossification, and is very detrimental to the whole human system. Through it originates many kinds of evil and bodily ailments, which could be prevented by resorting to a different diet. Rheumatism itself is nothing but a hardening of the articulations, or, a hardening of the bones, by too much mineral deposits in the same. These mineral and ossific deposits, continually introduced into the blood and deposited throughout the system, make the bones hard, dry, stiff and brittle, and cause obstructions everywhere; thus interfering with very nearly all of the physical functions, hastening age and giving rise to sicknesses of all kinds. A person, therefore, finding himself getting dull in hearing and sight, stiff in the bones and joints, gouty, sickly, stiff and feeble, etc., had better change diet, and begin to use more of the following food and drink: distilled water, juicy food, phosphoric acid, orange-juice, lemon-juice, raisins, turnips, parsnips, onions, mutton, fish, milk, eggs, currants, cucumbers, cherries, cauliflower, carrots, asparagus, apples, Bartlett pears, grapes and grape-juice, cabbage, buckwheat, chocolate, cream, dates, figs, green gages, horseradish, pearl barley, pears, potatoes, prunes, radishes, rice, rye, sweet potatoes, whey, etc.; and thus prevent ossification or hardening of the bones.

A small boy demanded an explanation of the names applied to the four classes of the college course. He listened attentively, and sat buried in thought for some time. At last he anxiously asked: "Papa, if you are James Little, Sr., and I am James Little, Jr., will my son be James Little, Sophomore?"—*Trained Motherhood.*

WANTED—A BUSINESS MAN.

Who desires a first-class policy of Life Insurance where he will save money. The American Temperance Life is the only Company that gives *lower premium rates* to temperance people. Write for special offer. Agents wanted. Address, mentioning this paper, E. S. Marvin, Superintendent, 253 Broadway, New York City.

The Penman's Art Journal

202 Broadway, New York, the oldest penmanship publication in the United States, now in its twenty-fifth year. Published monthly, \$1 per year. Every issue contains complete instructions in all lines of penmanship, including Business and Artistic Writing, Lettering, Sketching, Drawing, Engrossing, etc. Immense Circulation. The representative Organ of the Profession. The leading exponents of Twentieth Century writing are contributors to its columns. It is unapproached in Penmanship Journalism. 2c will bring a sample copy. Address

PENMAN'S ART JOURNAL,

202 Broadway, New York.

THE MIND AND ITS MACHINERY.

Is the latest book on Character Reading. It is the most clear, explicit and thorough explanation of foundation principles that was ever published.

It is especially valuable to beginners because it starts at the beginning and starts right. It is also valuable to the professional phrenologist because its thorough explanation of foundation principles gives a more broad and full conception of the entire science and makes perfectly clear many points that have heretofore been left more or less obscure.

PRICE \$1.00.

Descriptive circular with press notices free. Address, OHIO STATE PUB. CO., 13 Plymouth street, CLEVELAND, OHIO.

AUTHORS SEEKING A PUBLISHER

Manuscripts suitable for volume form required by established house; liberal terms; prompt, straight-forward treatment. Address

"BOOKS,"
141 Herald 23d Street,
New York

BRIM FULL OF BRIGHT IDEAS FOR BUSINESS MEN SYSTEM

each month explains fully, with elaborate illustrations, methods actually in use by successful business and professional men. Teaches and encourages system. Trial four months' subscription, 16 cents. Shaw-Walker, Muskegon, Mich. Write for FREE book on Business Methods.



QUESTION DEPARTMENT.

Only such questions will be answered which relate to brain and mind, or those relating to the science of phrenology. Each question will be answered in its turn.

Question by C. D. H., Spokane, Wash. What special faculty makes a girl true in love and marriage?

Answer. Conjugal faculty is at the foundation of matrimonial life, of love, of mate-ship, of wifehood, of husbandhood, of love-making, of conjugal companionship, engagement, etc.; and it is this faculty which makes a girl a good, true and devoted wife; provided, however, the faculty is the ruling instinct in her nature. No man and no woman could possibly make a genuinely true and affectionate companion with this faculty weak. This faculty causes a person to long for a soul-mate, for a matrimonial companion and for a monogamic love-union. It is opposed to bigamy, promiscuity, flirtations, divorces, new conjugal companions, celibacy, old-maidism, fickleness in marriage, polygamy, etc., and has the tendency to throw a charm, a feeling of sanctity and sacredness over all matrimonial relations, over love, courtship, selection and companionship. It desires conjugal affiliation, connubial devotion, marital association, matrimonial affinity, selection and courtship, and longs for conjugal mutuality, assimilation, sympathy, harmony, faithfulness, constancy, unity, affinity and sanctity. Marriage with this faculty weak is a total failure. Constancy without it is impossible. It should, however, be educated, directed and guided by reason, by intuition, by morality, by stability and determination, by courage and by fortitude, by education, by custom, by law and by the beautiful science of phrenology which takes cognizance of the selective laws in the human constitution. Without the faculty of conjugal faculty you would be hard to mate, or in other words, it would be difficult for you to find an affiliating mate; and furthermore, you would not feel mated at any time, however well you may be mated. People weak in this faculty will never love very much; but would feel that all people are approximately the same in a conjugal sense. They will be apt to long for new companions and for new loves. They will disregard the matrimonial ties and the love-ment in them will always be in a state of agitation and unrest. The matrimonial ties will be held very loosely; true love-unions will be few, but flirtations and divorces will be many. See to it, you who select a companion for yourself, see to it, we said, and determine positively whether your lover has the faculty of conjugal faculty or not. If she has not she will not, cannot be true to you; especially will this be the case if the faculties of amateness and approbateness be strongly developed, and conscientiousness weak, in which case you would have a genuine flirt instead of a true and devoted wife. The faculty of conjugal faculty is the polar-star of love, the citadel of constancy, and the foundation-stone of family life.

Question by M. L. B., Salt Lake City. How large is a twenty-two inch head on the inside of the cranium, when the person is fairly fine in texture?

Answer. About seventeen inches and one-half to eighteen inches.

The Internal Bath

BY MEANS OF THE

J. B. L. Cascade Treatment

A Household Necessity.

3,000 Already in Use.

A treatment not only for every person but of value in every disease. The record of its cures and benefits reads like a revelation to those hitherto unacquainted with it, but it not only cures, it prevents disease.

It is known that all diseases come from the retention of waste matter in the human system, which indicates that Nature's drainage is out of order. The colon is the main sewer and on its condition your health depends. Nine-tenths of all illness starts from its being clogged, among which are the following: All stomach and intestinal disorders, appendicitis, dyspepsia, colic, piles, peritonitis, Bright's disease, etc., etc.

Hence the flushing of this sewer removes the cause, cleanses the system, and Nature cures the disease.

The only possible harmless method of cleansing this sewer is by means of the

"J. B. L. CASCADE" TREATMENT

A scientific treatment administered by an appliance that is anatomically correct in its construction and the only one of its kind in the world. This treatment is now being used by thousands of the best known people in this country and abroad. Is endorsed and prescribed by leading physicians everywhere.

We have thousands of grateful letters from those who have used it. The following is one from a prominent merchant of Cambridge, Md :



H. A. JOYCE.

CAMBRIDGE, MD., Aug. 7, 1900.

PROF. CHAS. A. TYRRELL:

Dear Sir,—I deem it a duty I owe you, as well as my fellow man, to say, I have been restored to perfect health by the use of the flushing treatment so easily accomplished by the "J. B. L. Cascade." Previous to its use I was in very bad health, suffering from dyspepsia, nervousness, constipation, insomnia, and in fact was almost in despair of ever getting well, but thanks to you and your wonderful invention, and the loving kindness of a merciful God, I am now in splendid health.

Gratefully yours,

H. A. JOYCE.

We want to send free to every person, sick or well, a simple statement setting forth this treatment. It contains matter which must interest every thinking person. If you live in New York you are earnestly invited to call, but if you can not call, write for our pamphlet "The What, The Why, The Way," which will be sent free on application, together with our Great Special Offer for this month only.

TYRRELL'S HYGIENIC INSTITUTE,

1562 Broadway, New York.

CLERK 18.

SELECT YOUR BOOK.

Digestion and Dyspepsia.....	\$1 00
Phrenology Proved and Applied.....	1 25
Human Science.....	3 00
Constitution of Man.....	1 25
Maternity.....	1 00
Lectures on Phrenology, by Combe.....	1 25
Manual of Mental Science.....	1 00
Popular Physiology.....	1 00
Expression.....	1 00
Wedlock.....	1 50
Human Magnetism.....	1 00
Brain and Mind.....	1 50
Physical Culture.....	25
Temperaments.....	1 50
System of Phrenology.....	1 25
Mental Science.....	30
Manual of Phrenology.....	60
Matrimony.....	40
Resemblance to Parents.....	10
Phrenology.....	10
Value of Phrenology.....	10
Nervousness.....	25
Complete Man.....	10
Servant Question.....	10
Human Nature.....	10
Phrenology Applied.....	10
The Perceptive Intellect.....	10
Character Reading by Photos.....	10
Phrenology in Actual Life.....	10
Phrenology as an Art.....	10
Getting Married.....	10
Brain Organism.....	10
Self Study.....	10
Phrenology and its Proofs.....	10
Self-Reliance.....	10
My Right Place in Life.....	10
Phrenology in the Home.....	10
Phrenology in the School.....	10
Music.....	10
Phrenological Conference.....	10
Marriage not a Failure.....	10
Conscientiousness.....	10
Ambition.....	10
Will.....	10
Debate in the Cranium.....	10
Phrenology a Science.....	10
What is Phrenology?.....	10
Amateur Phrenologists.....	10
Your Head and What is in It, No. 1.....	15
" " " " No. 2.....	15
" " " " No. 3.....	15
" " " " No. 4.....	15
" " " " No. 5.....	15
" " " " No. 6.....	15
Human Faculty, Vols. 1 and 2, bound together, and the Journal for 1901.....	3 00
Human Selfishness.....	15
You.....	25
Oratory and Elocution.....	2 00
Students Medical Dictionary.....	4 00
Human Nature Explained.....	1 50
Lessons in Logic.....	75
Arcana of Nature.....	1 25
30,000 Anatomical, etc., terms.....	1 25
Dictionary of Scientific Terms.....	1 85
The Brain and its Functions.....	2 00
The Brain as an Organ of the Mind.....	1 50
Forty Years in Phrenology.....	1 25
The New Articulated Phrenological Bust.....	5 00
Shelf Worn and Second Hand Books.	
System of Phrenology.....	2 00
Arcana of Spiritualism.....	1 25
Psychic Science.....	75
Philosophy of Spirit.....	75
Heredity.....	75
Lectures on Phrenology.....	1 00
Principles of Phrenology.....	1 15
Constitution of Man.....	1 00
Digestion and Dyspepsia.....	75
Fowler's Phrenology.....	75
Spurzheim's Answer to Gordon.....	75

We can procure any book that you may wish, provided the same is not out of print.

Chicago Institute of Phrenology

Our Great Combination Offer.

A Library Containing the Cream of Current Progressive, Liberal, Reformatory, and Spiritual Literature.

THE ARENA, the World's Leading Liberal Review, price.....	\$2.50
MIND, the Leading Magazine Devoted to Psychology, Metaphysics and The New Thought, price.....	2.00
HUMAN FACULTY, price.....	1.00
Total.....	5.50

Our Great Combination Offer: These Three Leading Publications all sent for..... 4.50

OR	
THE ARENA.....	2.50
HUMAN FACULTY.....	1.00
Total.....	3.50
Both for.....	2.50

OR	
MIND.....	2.00
HUMAN FACULTY.....	1.00
Total.....	3.00
Both for.....	2.00

THE ARENA.

Under the editorial management of Charles Brodie Patterson, B. O. Flower and John Emery McLean.

The COMING AGE has been merged into the ARENA, and B. O. Flower, who founded and built up the ARENA, has returned to its editorial department in which work he is associated with Mr. Charles Brodie Patterson, President of the Alliance School of Applied Metaphysics, author of a number of leading works devoted to the New Thought, and one of the most advanced philosophical thinkers of the times, and Mr. John Emery McLean, who for the last two years has been the working editor of the ARENA, and is now associated with Mr. Patterson in the editorship of MIND. This able editorial staff is assisted by the strongest and most authoritative thinkers in the New World, who from month to month contribute their best thoughts to the review which for many years has occupied a foremost position in the very vanguard of the great authoritative magazines of the English-speaking world. It is the determination of the present management to restore the ARENA to its old prestige and make it absolutely indispensable to all wide-awake and progressive people. Here is a list of a few contributors to early issues. They are sufficient to indicate the authori-

tative character of the ARENA under its new editorial management:

Hon. Wayne MacVeagh, LL.D.
Dr. R. Osgood Mason,
Rev. R. Heber Newton, D.D.
Prof. James H. Hyslop, Ph.D.
Prof. Frank Parsons,
Justice Walter Clark, LL.D.
Hamlin Garland,
Prof. George D. Herron,
Prof. John Ward Stimpson,
Prof. James T. Bixby, Ph.D.
Rev. E. P. Powell,
Reuben Thomas, D.D.

SPECIAL FEATURES.

ORIGINAL ESSAYS, constituting a Senate of Progress, in which the great living issues of the time are ably and fairly discussed.

SYMPOSIA, giving the master thoughts of representative thinkers on all sides of questions that are prominently before the public.

CONVERSATIONS with leading thinkers on live topics. This most popular feature of the COMING AGE has been introduced into the ARENA. Most of these Conversations are preceded by a brief biographic sketch of the famous person who discusses the theme in hand.

ON THE STOA OF THE TWENTIETH CENTURY, a brilliant and attractive feature containing brief questions and pertinent answers on leading social, economic, and educational problems.

BIOGRAPHIC SKETCHES and Pen Pictures of the Great Ones who have helped the world onward.

EDITORIALS ON TOPICS OF THE TIMES, by B. O. Flower.

BOOKS OF THE DAY, reviewed by Mr. Flower. FICTION of the choicest quality, from the pens of the cleverest story writers of the day.

The ARENA, even taken separately, is the cheapest of the great original authoritative reviews published in America. In combination with HUMAN FACULTY its actual cost is but \$1.50.

A WORD ABOUT "MIND."

The magazine, MIND, is a large and handsome monthly review, edited by John Emery McLean and Charles Brodie Patterson (with whom Mr. Flower is associated in the editorship of the ARENA), and devoted to the New Thought, embracing Practical Metaphysics, Psychical Science, the New Psychology, Occultism, etc. Among its contributors are such writers of international reputation as the Rev. R. Heber Newton, the Hon. Boyd Winchester, LL.D., Prof. George D. Herron, and Elizabeth Cady Stanton.

Address all orders to

HUMAN FACULTY,
Inter Ocean Building
CHICAGO

Human Nature Explained.

A new Illustrated Treatise on Human Science for the People by Professor N. N. RIDDELL, Ph. D.

MEN AND WOMEN DIFFER IN CHARACTER as they do in looks and temperament, no two are just alike. If you would know these "Signs of Character" read "HUMAN NATURE EXPLAINED."

This work embraces the most advanced thought of the age on the Philosophy of Life; Magnetism, how produced, its Nature and Influence, The Law of Magnetic Currents; Mind Healing and Hypnotism; Thought Transmission and Mind Reading; Influence of Mind over Body, and Body over Mind; Constitutional Differences, how formed; The Law of Growth and Development; Hereditary and Parental Culture; Organic Quality, health, Vitality and Food, their influence upon Mind and Character; Exercise and Sleep; Temperaments and Constitutional Differences; Digestive, Circulatory and Breathing Powers, Brain and Nerves, their relation to life, sensation and mentality; Soul Mind and Thought, their relation to brain and facial expression; Primary Elements of Mind; Diversity of Gifts; The Law of Growth; Groups of Faculties considered in their relation to mind and character, their manifestation in primitive and civilized Man; How Primary Elements Combine and Co-ordinate to Produce Thoughts and Conclusions and why people necessarily arrive at different conclusions when reasoning from the same data. Contains 400 large pages, fully illustrated; bound in cloth. Sent prepaid on receipt of \$1.50. Agents wanted. Address,

CHICAGO INSTITUTE OF PHRENOLOGY,
Inter Ocean Building,
CHICAGO

THE IDEAL SIGHT RESTORER

WE RESTORE SIGHT!

GLASSES RENDER
DEFECTIVE VISION
CHRONIC.

Write for our
ILLUSTRATED
TREATISE ON THE
EYE, Mailed Free.

THE IDEAL COMPANY,
239 BROADWAY,
NEW YORK.

Chicago Institute of Phrenology.

L. A. VAUGHT, Principal and Lecturer.
V. G. LUNDQUIST, P. Ph. D., Instructor.
P. L. STEVENS, Examiner.

SUITE 615 INTER OCEAN BUILDING,
130 DEARBORN STREET.

LESSONS IN PHRENOLOGY
Every Wednesday Evening at 8 O'Clock,
By V. G. LUNDQUIST, P. Ph. D.

Each lesson will consist of an analysis from a faculty standpoint, of the talent necessary to enable one to succeed in the vocation referred to. Men, women and children photographs, prints, skulls, busts and chalk sketches will be used by way of illustration.

- | | |
|------|---------------------------------|
| 1901 | Oct. 16—The Musician. |
| | Oct. 23—The Doctor. |
| | Oct. 30—The Lawyer. |
| | Nov. 6—The Electrician. |
| | Nov. 13—The Contractor. |
| | Nov. 20—The Business Man. |
| | Nov. 27—The Financier. |
| | Dec. 4—Works for Women. |
| | Dec. 11—The Cook. |
| | Dec. 18—The Housewife. |
| | Dec. 25—The Professional Nurse. |
| 1902 | Jan. 1—The Elocutionist. |
| | Jan. 8—The Draftsman. |
| | Jan. 15—The Designer. |
| | Jan. 22—The Milliner. |
| | Jan. 29—The Railroad Man. |
| | Feb. 5—The Sculptor. |
| | Feb. 12—The Orator. |
| | Feb. 19—The Organizer. |
| | Feb. 26—The Solicitor. |
| | Mar. 5—The Engineer. |
| | Mar. 12—The Stenographer. |
| | Mar. 19—The Actor. |
| | Mar. 26—The Architect. |
| | Apr. 2—The Artist. |
| | Apr. 9—The Teacher. |
| | Apr. 16—The Literary Man. |
| | Apr. 23—The Scientist. |
| | Apr. 30—The Printer. |
| | May 7—The Leader. |

1 TICKET, \$.50 20 TICKETS, \$ 8.00
10 " 4.50 30 " 10.50

A UNIQUE OFFER

Prabuddha Bharata,

English Monthly, devoted to the advanced and liberal thought, old and new, in the domains of Religion, Philosophy, Science, etc., conducted from their Ashrama on the Himalayas by the Sannyasin Brotherhood of which the Swami Vivekananda is the head. Sixth Volume began with January 1901. Super Roy, 8vo, pp. 18, double column. Foreign annually 4s. or \$1, sample copy 4d. or 10 cents. Apply to

MISS S. E. WALDO,
249 Monroe Street, Brooklyn, N. Y., U. S. A

"PSYCHOLOGY OF SENSATION,"

is the title of a series of articles, by George W. Wright, now running in *Elka*. It is of especial value to all who are interested in Psychometry, Telepathy, Clairvoyance, Mediumship and Personal Magnetism.

ELKA is a monthly magazine. It owes no allegiance to any school, sect, cult or person, and is devoted to a fearless exposition of the Truth. Price 50 cents a year; single copy, 5 cents. Address

THE WRIGHT CO., Publishers, CORRY, PA.

The VEGETARIAN AND OUR FELLOW CREATURES

A Magazine of better living. An authority on foods, their selection and preparation. Discourages the use of flesh, fish and fowl for food. Upholds the right to life for the whole sentient world. Advocates justice, humanitarianism, purity, hygiene, temperance. Stands for a stronger body, a healthier mentality, a higher morality. 1 year, \$1; 6 mos., 50c.; 3 mos., 25c.; 1 mo., 10c. VEGETARIAN CO., 75-84 Madison St., CHICAGO.

HOME STUDY

Chicago Institute of Phrenology

Established in 1893

L. A. VAUGHT, Principal and Lecturer,
V. G. LUNDQUIST, Ph. D., Instructor,
P. L. STEVENS, Examiner.

Suite 615 Inter Ocean Bldg., 130 Dearborn Street.

Mail Course of Lessons.

This course consists of 100 lessons in the Science and Art of Character Reading, and embodies results of twenty years of study, research, observation and experiments of Prof. Vaught and Prof. Lundquist, editor and assistant editor, respectively, of *Human Faculty*.

The subject is treated under the following heads:

- 1st. Nomenclature and Classification.
- 2d. Localization.
- 3d. Systemic Qualit and Quantity.
- 4th. Physiological Powers.
- 5th. Temperamental Systems.
- 6th. Facultative Functions.
- 7th. Faculties in Combination.
- 8th. The Art of Character Reading.
- 9th. Physiognomy.
- 10th. Character Building.
- 11th. General Principles.
- 12th. Objections and Proofs.
- 13th. Hygiene.
- 14th. Dietetics.
- 15th. Magnetism.
- 16th. Examination.

And the lessons will be mailed in sets of five every ten days.

PRICE FOR THE 100 LESSONS \$25.00

For further particulars address

The Chicago Institute of Phrenology,
615 Inter Ocean Building
130 Dearborn St. CHICAGO.

SEND 10c SILVER for 3 back numbers, or 50c for 12 months subscription to

HUMAN NATURE

Is a monthly magazine, now in the eleventh year of publication. It is Unique, Eclectic, and Scientific. It treats of Phrenology, Physiognomy, Psychology, Health, Sociology, and all subjects which pertain to the welfare of humanity.

The character of men and animals is in accordance with their physical organization. This is determined by size of body and brain, shape of head, texture, temperament, and facial expression.

HUMAN NATURE illustrates these principles by picture and pen, and teaches its readers how to read character. Its ethics are ennobling, its style, while strong, is sprightly, and its literary standard high. You need HUMAN NATURE.

Address

Professor ALLEN HADDOCK,

Phrenologist,

1020 Market St. San Francisco, Calif.

Health Magazine

A Monthly Magazine, devoted to the Cause and Cure of Disease.

Price \$1.00 per year.

Teaches hygiene, diet, *mechano-therapy*, hydro-therapy, and common-sense methods of getting and keeping good health. Directs attention to unrecognized gluttony and superstitious faith in the power of drugs to cure. Considers disease as a penalty for disobeying Nature's laws, and advocates Nature as the real healing power. Edited by W. P. Burke, M. D.,

DR. BURKE'S SANITARIUM

Altruria, Sonoma County, California

GOD AND THE CITY

By the RIGHT REVEREND

HENRY C. POTTER

BISHOP OF NEW YORK

This little book should be in the hands of every man, woman and young person in every city, town, village and hamlet in the United States. A Popular Edition. Printed in two colors, price ten cents. Sent postpaid on receipt of price. A considerable reduction for quantities for gratuitous distribution will be made. An Edition De Luxe. Printed on Bangalore wove paper. Daintily bound in silk cloth, twenty-five cents. This edition contains a photograph of the Right Reverend Bishop Potter, together with a biographical sketch of his life.

May be ordered through any bookseller, or will be sent postpaid for the price by the Abbey Press, publishers, of 114 Fifth Avenue, New York, and London, Montreal, and elsewhere, who always issue interesting works.

Human Faculty and Human Nature one year for \$1.25

Human Faculty.

Issued Monthly.

Illustrated.

"I am confident that one man at least is doing something for the scientific study of human nature."
—Prof. Ferris, Principal Ferris Institute, Big Rapids, Mich.

LEADING ARTICLES IN VOLS. 1, 2 AND 3.

VOL. 1—1899.

Self control—Concerning Defectives—Our Natural Scale—The Alphabet of Human Nature—Combativeness—A Question of Faculty—Baseless Human Teaching—The Three Vital Faculties—Constructiveness—Vitality—Nervousness and its Cure—**Human Honesty**—About Quality—How to Detect a Friendly Person—The Good Husband—The Individuality of a Faculty—The Elements of Human Nature—How to Read Character—Human Temperament—The Science of Man—A Scientific System of the Art of Phrenology—Child Education—Despondency—**Especially Watch the Top Head**—Haphazard Education—Elemental Child Study—Head, Face and Body—The Sensual Faculties—Roof-shaped Heads—How to be Happy—The Swearing Faculties—Secretiveness—The Thinking Faculty—Absurdity of a Vital Face and Body on a Mental Head—Our Mission—**Human Selfishness**—Self-development—Some Good Points About Memory—Imitation—The Faculties of Leadership—How to Read the Nose—How Character Outs—How Some of the Faculties Write—The Status of Psychology—The Elements and Structure of Will—Organic Quality—Guessing Phrenologists—**Human Goodness**—The Touch-me-not Nose—What Phrenology is Not—Time—Conscientiousness—Why the Lips Meet in the Kiss—Heaven, Earth and Hell—The Inherent Sources of Human Nature—Sight Perception—A Great Hit by one of our Graduates—Where the Devil Lives—Jealousy in the Lips—**Human Fear**—Physiognomical Signs of Selfishness—Examinations from Photographs Unreliable—The Treacherous Faculties—Definite Psychology—The Oratorical Faculties—While Asleep the Best Time to Reconstruct a Brain—Sir Alfred Russell Wallace on Phrenology—Alimentiveness—Aim in Life—**Human Courage**—Three Kinds of Students, Observing, Memorizing and Thinking—A Plea for More Definite Education—Exact Cranial Territory of Human Selfishness—Localization of the Ten Selfish Faculties—Psychology of Human Selfishness—Vitativeness—Amativeness—Acquisitiveness—Self-esteem—**Human Concentration**—Physiognomy of the Ten Selfish Faculties—Magnetism and Faculty—False Lovers—The Faculties that Hold the Body Up—Where to Look for Faculties—New and Appropriate Names for Some of the Faculties—How Some of the Faculties Affect the Body—Temperament Without a Cause—**Human Imagination**—Form as Indicative of Character—Proud Character—The Greatest Representatives of Individual Faculties—Positively Obsolete (Psychology Taught in the Schools To-day)—What the Higher Fifteen Faculties will Give—What they will Save us From—Concerning Vitality—**Human Power**—Why the Thought of the World is Conflicting and Chaotic—About the Combination of Faculties for Success and Failure—The Thought Centers—The Development of the Fifteen Good Faculties—Shadowy Phrenological Examinations—Facial Architecture—Destructiveness from Seven Standpoints—**Size of Head not a Measure of Intellectual Power**—Fear of Death—Vicious Children—Don't Wait for them to Blossom—No Right to judge Without Being Able to Measure the Strength of Every Faculty—Necessity of Self-knowledge—Look for Faculties—More About Will—One who will not Settle Down—**Our Seven Sinners**—The Forty-two Faculties Personalized—A Point Regarding Marriage—Faculties which Act the Fool—Defective Firmness—Life Guide of Milton B. Saxe—Fool Killers—A Human Nest: 42 Eggs What They will do and What They will Hatch—Cheated—What we Inherit—The Origin of Ideas—Human Will—(1) **Amativeness**—Nose Builders—Forty-one Times Deceived—Jaw Builders—Head Builders—Human Power a Fundamental Exposition—Muddled—(2) **Destructiveness**—The Best Way to Strengthen Memory—Faculty vs. Organ—Remarkable Blindness—One Hundred and Two Years Behind—(3) **Alimentiveness**—A Dangerous Man—The Greatness of Human Nature—Blind-man's Buff—The Problem of Human Life—How to Read Character—(4) **Secretiveness**—The Faculty Route—Our Seven Sinners—Don't Spit Yourself Away—Why Some Boys Cannot Raise a Moustache—Fog vs. Charity—(5) **Acquisitiveness**—Phrenology as a Self-knower—Scientific Culture—A New Solution of the Problem of Human Life—The Torrid Zone of Human Nature—(6) **Cautiousness**—Mind and Body—Four Connections of Faculty and Face—Character in Action—One Relation of Mind and Body—A Human Guide—(7) **Approbateness**—Human Life—Vitativeness—Necessity of Special Advice in Deciding Upon an Educational Course—Partial List of the Ports of Entry for which a Man of Liberal Education may set Sail—Something About Genius.

VOL. 2—1900.

Approbateness—Human Rights—Human Attraction—What We See Ghosts With—Dramatic Talent—Human Concentration—Constitutional Liars—The Location of the Family Skeleton—Intuition—Nerve Killers—The Fundamental Meanings of Human Sayings—After 6,000 Years—How to Lead Children—In the Year 1950—**The Sensitive Spot**—Living Demonstrations of the Scientific Application of Phrenology—Centers—Borrowing Trouble—The Psychology of Broad Heads—Anthropology—Memory—A Trip Around the Human World—The Celebrated Crow Bar Case—Human Anxiety—The Constitution of Man—**How We Get Rattled**—Physiognomy—The Productions of Mirthfulness—Fundamental Psychology—The Argumentative Disposition—The Greatest Human Conflict—Approbateness Responsible for Servant Girl Problem—Insomnia—Why we want to Associate with our Fellow Kind—Human Vocations—**Imagination and Concentration**—What Phrenology is and is Not—How to Watch a Faculty—What is Man—The Relations of Human Nature to the Problems of Human Life—Eyes and Head—A Fundamental Analysis of Human Idiocy—A Self Demonstrator—Man vs. Animal—Held to the Earth—Inventive Genius—**Psychology of Human Courage**—Prevention of Deception—Handling the Lips—Human Brain and its Relations to Thought—Latent Mind and Body—The Framework of a Soul—Good and Bad Imagination, a Fundamental Exposition—Depend Upon Merit—The Framework Applied to Self-Control—Ambition—**Psychology of Broad Heads**—The Elements of Intellectual Progress—Vitality—Skull Changes—Human Agreeableness—Concerning a Fundamental System of Character Reading—How to Get Above Prejudice—He Stood the Test—Temperament—A Trinity of Traitors—Who Should be Captain of the Mental Ship—**Phrenology in the College**—What Chance Has a Man at Fifty—Who Shall Advise our Children—Child Nature—Fundamental Antidotes of Disease—Old Bismarck—Immortality—Part of the Life Guide of T. B. R.—A Fundamental Foundation—The Best Quality of Brain and How to Make It—"I" and Immortality—**The Five Best Antidotes of Evil Tendencies**—The Relations Between the Faculties of the Mind and the Body—Energy—The Structural Biology of "I"—Worth a Hundred Thousand Without a Dollar—He Didn't Think—The Fundamental Psychology of "I"—True Hygiene—Each Child a Distinct Problem—**How to Cultivate Self Esteem**—Extract from the Life-Guide of W. K. G.—Soul Building—Phrenology—Character in Walking—Best Way to Study Character—Living Demonstrations of the Scientific Application of Phrenology—Just Press the Right Button—Nerve Killers—The Composition of Human Nature—**The Sources of Dreams**—Human Attraction—Music—Dr. Jekyll and Mr. Hyde—Part of the Life Guide of J. H. L.—Physiognomy—What Our Readers Say—Start Right—Peculiarities of Faculties—Human Attraction—Human Energy—Extract from Life Guide of P. R. J.—Cost of Ignorance—What of the Future—**Memory**—Some Saviors—A Wise Baby—When the Faculties Hatch—Still Guessing, Guessing, Guessing—Human Nature and Human Character—Human Anxiety—Cost of Ignorance.

VOL. 3—1901

A Trip Around the Human World—A True Standard of Human Life for the Twentieth Century—Judgment and Intuition—Criminology: Its Fundamental Psychology—A Brief Analysis, from Photograph, of W. A. Gage, President Memphis Cotton Exchange—Logical Memory—Extract from the Life Guide of W. K. G.—The Structural Biology of "I"—Victor Hugo on Immortality—Character—Account of Mr. Holmes' Development.

The Keynote of a Genius—Baby Psychology—Extract from a "Life Guide"—Intuition and Judgment—The Power of a Single Faculty—A Trip Around the Human World—How to Scientifically Study Human Nature—Self Treatment for Health and Financial Success—Amativeness and Vitality—Do Your Own Suggesting—The Eye as a Revealer of Character—Criminology.

The Keynote of Edison's Genius—The Correspondence Between

the Internal and External Sides of the Skull—Self Development—Trip Around the Human World—Criminology—The Evolution of a Mental Mood—The Vital Side of the Mind—The Center of Psychic Phenomena—Heaven or Earth, Etc.—What Constitutes a Soul—Causality the Central Faculty of Thought or Soul Power—The Location of the Faculty of Individuality—Amativeness—How to Grow a Human Soul—Human Magnetism—Marriage—Baby Psychology.

Some of Andrew Carnegie's Leading Faculties—The Location of the Faculty of Individuality and How to Tell When Strong or Weak—Memory—Twentieth Century Courtship—The Elements of Human Nature—The Evolution of a Mental Mood—What Is Life—Eye Shutters—Eye Openers—Self Development—Criminology—Hellen Keller and the Power of Concentration—The Object of Education—Some of the Matters with Some People—Self-Confidence—Conscious and Sub-Conscious Mind—Trip Around the Human World.

Intellect—Criminal Negligence—Weight—Pre-Natal Influence or the Moulding Power of Thought—Don't Crucify—The Correct Use of Amativeness—Restraint or Guidance: Which—Human Association—Logical Definition of Phrenology—The Heart of Character—The Formation of a Head—The Trend of the Times—Human Faculty Society—Punishing Children—Individual Instruction—Are You On the Right Track?

Is the Phrenologico Cerebral Topography a Fact in Nature?—Success in Self-Possession—The Faculty Ladder of the Ascent of Man—Sensualism to Humanism—Judgment—The Story of Three—Dramatic Art—Physical Vitality—Specific Directions in Regard to the Cultivation of Each Faculty—Organization—Phrenology and the Vocations.

The Influence of Habit on Success—Nervousness and How to Cure It—How to Cultivate—Key to Systematic and Complete Looking, Listening and Thinking—Conjugal Love—Do the Cerebrum and the Cerebellum Attend to the Functions of Physical Life?—Selfish Moods—Some of the Questions Asked by Those Who Do Not Understand Phrenology—Henry Ward Beecher On Phrenology.

The Structural Brain-Centres—Constructiveness—Can the Human Soul Be Reconstructed, and How?—Classification of the Brain Centres—What a Magnetic Person Should Not Do—How to Cultivate—Mental Philosophy or Phrenology—The Functions of the Cerebellum—Should You Patronize a Phrenologist?—The Nose.

Human Activity—Phrenology a Reliable Adviser—Sensuality—Trip Around the Human World—Human Appetites—The Combative Nose—The Formative Principle—Juvenile Education—The Human and the Animal Brain.

The Psychological Telegraph Co.—Extracts From a Life Guide—The Gold Cap—Are Parents Responsible for the Success of Their Children?—Honesty—A Cranial Fact—Space Sense—From Animal to Man.

Body Building—If the Faculty of Firmness Were Left Out—The Psychological Telegraph Co.—Mental Faculties—Each After Its Own Kind—The Faculty of Language—Selfish Ambition—Extracts From Life Guide—Dr. Vimont—The Doctor—An Analysis.

Bound Volumes

Volumes 1, 2 and 3 bound in half leather, with gilt lettering.

Vol. 1, 172 Pages	-	-	-	\$1.50
" 2, 228 "	-	-	-	1.65
" 3, 312 "	-	-	-	1.90
Vols. 1 and 2, bound together, 400 pages				2.50
" 1, 2 and 3, " 712 "				4.00
" 1, 2 and 3, and subscription for 1902,				4.50

Postage prepaid.

Add 50c for postage to foreign countries.

Subject to return within 10 days after receipt if found unsatisfactory, when your money will be refunded.

L. A. VAUGHT, Publisher,

Inter Ocean Building
CHICAGO.

Five Reasons Why You Need

Psychic and Occult Views and Reviews

A monthly magazine which contains:

- I. Editorial report and interpretation of current Psychic and Occult news and events.
- II. Original articles from leading investigators in the Psychic and Occult field.
- III. Reviews and digests of the leading articles in the hundred or more publications in this line of thought.
- IV. An index to periodicals of the month which enables the reader to find all articles on the subjects in which he is most interested.
- V. A Psychic Index and Key to the Occult literature of the world. Gives title, editor's name, price and place of publication of all magazines and papers in this special field.

A few of the comments received:

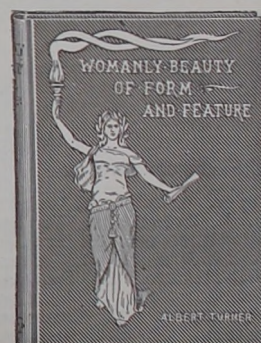
"It is a library in itself."—Jno. F. Morgan.
"A remarkable publication."—Editor "Magazine of Mysteries."

"A first-class magazine."—C. W. Close, Ph. D.

Price \$1.00 a year, 10 cts. a copy.

Send 25 cts. TO-DAY for a three months' trial subscription. Address

THE PSYCHIC REVIEW CO.,
140 St. Clair Street, Toledo, O.



WOMANLY BEAUTY

OF FORM and FEATURE

✿✿ The cultivation of
Personal Beauty based
upon Health and Hy-
giene, by 20 Physicians
and Specialists with 80
Illustrations ✿✿✿✿

Edited by ALBERT TURNER

WOMAN'S SUCCESS in life, social, professional or business, depends to a great extent upon an attractive personality, and much importance must be attached to all efforts to acquire and retain what is known as womanly beauty, and the deferring of the appearance of wrinkles and age in the face.

The editor has brought together the teachings of those who have made a study of special features of the subject and the result is a work that is unique and practical, not filled with a medley of recipes and formulas, so often found in works on beauty.

The Elements and Requirements of *Womanly Beauty* are defined; what is necessary for its attainment and the reason why it lasts or fades clearly indicated; Temperamental Types are illustrated from Life; The Influence of Thought, Sleep, Breathing, Exercise, Bicycling, the Dress, the Voice, Diet, etc., are presented. "The Home Gymnasium" is a very important chapter, showing how work may be so directed as to secure good form and poise, fully illustrated.

"Facial Massage" by an expert shows how to prevent wrinkles and age in the face and preserve a youthful appearance by a Self Treatment, and to many this chapter is worth the price of the book. Special and definite instructions are given for the Care of the Hair, the hands and feet, the Skin and Complexion. "Under Good Form and How to Secure It" we find Reduction of Flesh without drugging or dieting. Bust Development with instruction and How Patti Retains her Beauty, with portrait, are full of interest and instruction.

The work is fully illustrated by pictures that mean something to the reader, closing with chapters of Hints on Beauty-Culture and Hints on Health-Culture which, if followed, would alone be worth many times the price of the volume.

If you would win and retain love and esteem, and success in life, you must be well and look well. No woman has a right to look old, wrinkled and sallow, flat chested or fat and flabby, but should and can preserve a healthy well-poised and attractive figure, well-kept features and good complexion and be entitled to the salutation "How well you are looking." If you would be a joy to yourself and others read this book. Bound in fine cloth and gold. Price only \$1.00 by mail, postpaid.

AGENTS WANTED SENT FREE. To all who mention *Human Faculty* in ordering we will send free a three-month's subscription to *Health Culture*, the best health and beauty magazine published. \$1.00 a year, 10c a month. Sample copy and list of books and appliances free. Address,

THE HEALTH-CULTURE CO.

Dept. H.

503 Fifth Ave., NEW YORK



Location and Valuation of the Human Faculties.

1. Language. 2. Number. 3. Order. 4. Color. 5. Weight. 6. Size. 7. Form. 8. Individuality. 9. Eventuality. 10. Locality. 11. Time. 12. Tune. 13. Alimentiveness. 14. Acquisitiveness. 15. Constructiveness. 16. Mirthfulness. 17. Causality. 18. Comparison. 19. Human Nature. 20. Suavity. 21. Imitation. 22. Ideality. 23. Sublimity. 24. Spirituality. 25. Benevolence. 26. Hope. 27. Veneration. 28. Firmness. 29. Conscientiousness. 30. Cautiousness. 31. Secretiveness. 32. Destructiveness. 33. Combativeness. 34. Vitativeness. 35. Amativeness. 36. Parental Love. 37. Conjugality. 38. Inhabitiveness. 39. Friendship. 40. Continuity. 41. Approbation. 42. Self-esteem.

HOW TO FIND THE ORGANS.

Some Instructions in Regard to the External Location of the Eighty-Four Organs of the Forty-Two Faculties.

The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the orifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugality (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbation (41).

About one inch from the center of Approbation toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the top head and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.